

P. B. SANSK.  
126

13/14

P.B. Samsk 126



22500269385





THE  
PRÁKRITA-PRAKÁŚA:

OR,

THE PRÁKRIT GRAMMAR

OF

V A R A R U C H I,

WITH THE COMMENTARY (MANORAMÁ) OF BHÁMAHA.

THE FIRST COMPLETE EDITION

OF THE ORIGINAL TEXT, WITH VARIOUS READINGS FROM A COLLATION OF SIX MSS. IN THE  
BODLEIAN LIBRARY AT OXFORD, AND THE LIBRARIES OF THE ROYAL ASIATIC  
SOCIETY AND THE EAST INDIA HOUSE.

WITH COPIOUS NOTES, AN ENGLISH TRANSLATION,

AND INDEX OF PRÁKRIT WORDS; TO WHICH IS PREFIXED AN EASY INTRODUCTION  
TO PRÁKRIT GRAMMAR.

BY

EDWARD BYLES COWELL,

OF MAGDALEN HALL, OXFORD.

HERTFORD :

PRINTED AND PUBLISHED BY STEPHEN AUSTIN,

BOOKSELLER TO THE EAST-INDIA COLLEGE.

M.DCCC.LIV.

P. B. Sample 126



335254

TO

HORACE HAYMAN WILSON, Esq., M.A., F.R.S.,

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,  
ETC., ETC., ETC.,

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE OWES TO HIM,

AN OXFORD PUPIL

INSCRIBES

THIS VOLUME.



Digitized by the Internet Archive  
in 2018 with funding from  
Wellcome Library

<https://archive.org/details/b30093016>



## PREFACE.

---

PRÁKRIT is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prákrít (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India\*—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prákrít is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Bauddhas and the Jainas are nothing else than Prákrít, and the period and circumstances of its transfer to Ceylon and Nepál are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindústán.’ † When the Greeks, under Alexander, came in contact with India, Prákrít seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B.C., is also a form of

\* For instance, *cf.* the Hindústání چودہ, تیرہ, بارہ with the Prákrít forms in Vararuchi, ii. 44. i. 9.

† Professor Wilson’s “Hindú Drama,” Introduction, p. lxvi.

Prákrit; and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas; for while the heroes speak Sanskrit, the women and attendants use various forms of Prákrit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Vararuchi appears to have been the first Grammarian who reduced these popular dialects to a system; and, if we may receive the Hindú tradition, he was one of the 'nine gems' who flourished at the court of Vikramáditya, King of Oujein, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B.C. 56, is the traditional epoch from which the Hindús still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain; but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kátyáyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Cashmere in the twelfth century. This author, in his encyclopædia of legends, called the *Kathásarit-ságara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindús, expressly mentions them as the same person, and uses either name indiscriminately.\* For the age of Kátyáyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kátyáyana has always been the reputed author of the Vártikas, or supplemental remarks on the ancient Grammar of Pánini; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Pánini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression

\* See this point fully discussed in Professor Wilson's Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi.

for a grammarian; the passage relating to Kátýáyana is as follows: \*  
 ‘*Tchi na pou ti* (erigé par les Chinois), limite de l’Inde du Nord. . . . Au  
 sud-est de la grande ville, à 500 *li*, monastère de *Tha mo sou fa na* (forêt  
 obscure); là a vécu le docteur *Kia to yan na*, 300 ans après le Nirvána. †  
 Monastère fondé par Asoka.’ The Buddhist traditions in Ceylon all agree  
 in calling the author of the earliest Páli grammar Kachcháyano; ‡ and,  
 although this is said to have perished, yet when we remember how very  
 closely allied Páli is to Prákṛit, and that Kachcháyano is simply the Prákṛit  
 form of Kátýáyana, there can be little doubt that the Prákṛit grammar of  
 the one and the Páli grammar of the other, are only the Brahmanical and  
 Buddhist versions of the same tradition.

The following work of Vararuchi or Kátýáyana is certainly our oldest  
 authority for Prákṛit grammar; and its rules are generally quoted by  
 later grammarians and scholiasts as *par excellence* the ‘Prákṛita Śástra.’  
 Other grammarians have generally followed its system, and contented  
 themselves with adding single rules, or altering the arrangement of  
 its details. Much discrepancy exists between the Prákṛit of the  
 grammarians, and that which we find in the plays; and it is of  
 great importance to have a complete edition of the oldest grammarian,  
 that we may ascertain, if possible, how far this discrepancy may  
 be ascribed to the multiplied errors of ignorant, and the unauthorised  
 corrections of learned, transcribers; and how far it may have arisen from  
 a difference of time between the age of the poets and that of the  
 grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Pánini and Vararuchi have

\* Quoted in the Appendix (p. 382) to Remusat’s translation of the “*Foe koue ki*, ou  
 Relation des royaumes bouddhiques.” See also M. Julien’s “Hist. de la vie de Hiouen  
 Thsang,” pp. 102, 165.

† The common date of the *Nirvána* of Buddha is B.C. 543; but Hiuan Thsang (as  
 quoted in a note to p. 237) gives several different dates as current in India in his time,  
 the latest of which is about B.C. 360.

‡ See Turnour’s “Maháwanso,” Introd. pp. 25, 27.

been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *Sútras* (or ‘concise aphorisms,’) revered with almost Masorethic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important variation is in the *number* of the *Sútras*, some MSS. containing many which are not found in the others; and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows:—

(A.) No. 1120 in the East-India House Library. A valuable MS., but frequently difficult to read.\*

(B.) No. 211 in Professor Wilson’s collection in the Bodleian Library at Oxford.

(C.) No. 210 in the same. Clearly written, but very inaccurate.

(D.) No. 158 in the same.

\* It is this which Professor Lassen used for the portions of Vararuchi published in his “*Institutiones Linguae Pracriticae*” (where he gave Sections i.—iv., x.—xii., to which we may add Sect. viii., as given from the same source in Dr. Delius’ “*Radices Pracriticae*”). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Höfer’s “*Zeitschrift für die Wissenschaft d. Sprache*.” I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasing task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence; Professor Lassen’s “*Institutiones*” have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengálí character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakáśi-kṛitam*] by the Paṇḍit Viṣṇu-Śarman, and transcribed by Bápú-Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Müller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see App. A., p. 97] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A]; in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as *e.g.* v. 16 (*cf.* note); vii. 23]; in others he has interpolated Sútras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakáśikaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded), copies from the same original MS.; this was probably written in the Bengálí character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing; the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it

agrees rather with D, and even seems to borrow a few Sútras from W. D and E generally agree,\* the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare Sútra and its examples, omitting the explanation of the Commentary; and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D; W has been throughout consulted, and its *Variæ Lectiones* noted, where of any value, but always as of inferior authority. Where BDEW agree in giving Sútras not found in AC, I have inserted them in brackets; and in one instance, at the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The Sútras found in only one MS. beside W I have given in the notes; the various spurious Sútras found only in W (nearly fifty in number) are given in Appendix A.

Beside the above MSS. of Vararuchi, I have also derived considerable assistance from the works of other native grammarians, as the *Prákṛita-Sanjívani*, and the grammars of Kramadísvara, Hemachandra, etc.

1. The only MS. of the *Prákṛita-Sanjívani*, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's Sútras, which it generally gives in their

\* Thus DE alone quote the line from the *Setubandha* in the Comm. to iii. 52.—For our knowledge of this rare and ancient *Prákṛit* poem we are indebted to Dr. Höfer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS. which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine\* Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarāja-virachitāyām prākṛita-sanjīvanīyām*, or, as it is written at the close of the book, *Prākṛita-sanjīvanī-vṛittau*; the only notice which I have found of Vasantarāja himself, is in a passage from the Prākṛita-Sarvaswa, which states that Mārkaṇḍeya, the author of the latter work, commenced it after a previous study of the systems of former grammarians, among whom he specifies Śākalya, Bharata, Kohala, Vararuchi, Bhāmaha, and Vasantarāja. †

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prākṛit Grammar as an eighth 'Adhyāya' after the seven 'Adhyāyas' of his Sanskrit Grammar. The final inscription is *Ity-āchārya-śrī-Hemachandra-virachitāyām siddha-Hemachandrābhīdāna-swopajna-śabdānuśāsanavṛittau*, etc.

This eighth Adhyāya consists of four Pādas, with 271, 217, 180, and 445 Sūtras respectively. We have first the Prākṛita-bhāshā (or 'principal Prākṛit'), in the first three pādas and half of the fourth; the remainder is occupied with the Śaurasēnī, Māgadhī, Paiśāchī, Chūlikā-Paiśāchī, and Apabhrāṇśa-bhāshā. Hemachandra's opening Sūtra is '*Bahulam*,' and the *bahulādhikāra* is supposed to continue to the end of the work, ‡ and to explain any irregularities which may apparently contradict his rules,

\* The MS. numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, *cf.* ff. 43, 53.

† शाकल्यभरतकोहलवररुचिभामहवसंतराजाद्यैः प्रोक्तान् ग्रंथान् नानालक्ष्याणि च निपुणमालोक्य अव्याकीर्णं विशदं सारं स्वल्पाचरग्रथितपद्यं मार्कण्डेयकवीन्द्रः प्राकृतसर्वस्वमारभते ॥

‡ An instance of this occurs in a Sūtra quoted in Appendix E, p. 187.

especially in the Jaina writings, '*Ārsham*' being his next Sūtra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS. containing the eighth Adhyāya by itself in the Walker collection in the Bodleian, both in the Devanāgarī character.

[*a.*] (No. 200.) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[*b.*] (No. 171.) A less legible MS., but more easy of reference from its having the Sūtras of each pāda numbered.

Hemachandra's grammar is too independent of Vararuchi's to afford much aid in illustrating the latter's Sūtras; but many of his rules are very interesting, especially those on the Māgadhi, an abstract of which I have added at the end of the translation of Section xi. [*cf.* p. 181]; his rules for the Śaurasenī are given in Appendix C [*cf.* pp. 104—106]; some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [*cf.* pp. 185—187]; and I have frequently quoted his other rules in the notes to the translation.

3. Of the Prākṛit grammar in the Sankshipta-sāra of Kramadīswara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part); and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his '*Institutiones.*' As this work is of great value in correcting Vararuchi's text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prākṛit portion, by Bābu Rājendralāl Mitra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi; as Kramadīswara



has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the Prákṛita-Sarvaswa, by Márkaṇḍeya-kavíndra, of which there is a copy, bound up with Vararuchi, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the Bhaṭṭi-Kávyā, which is so written as to be either Sanskrit or Prákṛit, has not unfrequently proved of some service (*e.g.* p. 136, note),

Such are the resources which I have had at my command in preparing the present edition of the Prákṛita-Prakáśa, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these Vararuchi must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the Sútras themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of Sandhi, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prákṛit words with Sanskrit; as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of

grammatical niceties, the objections can hardly apply to a Sanskrit-Prákṛit work like the present, where two languages are continually intermingled, one of which by its very nature repudiates Sandhi altogether. I have also throughout followed the MSS. in writing व as the Prákṛit equivalent for the Sanskrit प; in the continental editions of the plays it has been usual to write व, but for this there is no authority,\* as the MSS. make no difference between the व = the Sanskrit प, and that = the Sanskrit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*; thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both; and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prákṛit forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a Sútra in Hemachandra given below,† which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the Prákṛit of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in 'Śakuntalá,' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Boehtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the Laghu Kaumudí. All the peculiar features of the Hindú system are retained, while at the

\* Cf. Dr. Trithen's remarks in the preface to his edition of the Maháviracharita.

† ॥ बो वः ॥ स्वरात्परस्यासंयुक्तस्यानादेर्बस्य वो भवति ॥ अलावू  
अलाऊ ॥ अलावुः ॥

same time those explanations are added, which the sententious brevity of the Hindú grammarians so frequently requires. The culminating point of Hindú grammar is of course the great work of Pánini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in Vararuchi an introduction to his master's more elaborate work. At the same time, the whole system of *Sútras* is so peculiarly Hindú, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work; nor would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

E. B. C.

OXFORD, DECEMBER, 1853.

## CONTENTS.

	PAGE.
Introduction to Prákṛit Grammar . . . . .	xvii
The Prákṛita-Prakáśa (Sanskrit text) . . . . .	1
Appendix A (spurious Sútras) . . . . .	97
Appendix B (on Var. iv. 25) . . . . .	101
Appendix C (Hemachandra's Sútras on the Śaurasení dialect) . . . . .	104
The English Translation . . . . .	107
Appendix D (on Var. iii. 58) . . . . .	185
Appendix E (Hemachandra's Sútras on vowels in Sandhi) . . . . .	187
Index of Prákṛit words. . . . .	188

A SHORT

## INTRODUCTION

TO

# PRÁKRIT GRAMMAR.

---

'PRAKRIT' (as has been already observed) 'is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit;' and, as the word is used by the grammarians, it signifies 'derived,' thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—'*Prakritih sanskritam, tata-bhavam tata dgatam vá "prákrítam."*' The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age; as, the older the grammarian is, the fewer we find the dialects to be; and the oldest, Vararuchi, has only treated of four—the Máháráshtrí, the Paísáchí, the Mágadhí, and the Śaurasení. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his 'dialectus præcipua.' Its grammar is given in the first nine sections of the 'Prákríta-Prakáśa,' the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindú grammarians<sup>1</sup> is very different from that with which we are familiar in Europe, it has been thought that the following

---

<sup>1</sup> All the rules of Hindú grammarians are given in the form of concise aphorisms (*sútras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviations are resorted to:—A word in the genitive case is

short abstract of Prákr̥it Grammar in a more modern form might not be without its use to the student as an introduction to the original; while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prákr̥it passages, which form so large a portion of all Hindú plays.

Prákr̥it almost always uses the Sanskrit roots; its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue; and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words; and then those which it effects in their declension or conjugation.

## SECTION I.

### 1. *Vowels.* (Var. i.)

Prákr̥it retains all the Sanskrit vowels except *ri* (*ri*, *lri*, *lri*) *ai* and *au*.

*Ri* initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this consonant being then elided [Var. i. 30, 31]. *Ri* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, *cf.* Var. i. 27—29. [For *lri*, *cf.* i. 33].

*Ai* becomes *e* or *ai*, rarely *i* or *i* (i. 35—39).

*Au* becomes *o* or *au*, and sometimes *u* (i. 41—44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (*cf.* Williams' Śakuntalá, p. 228, note).

---

generally governed by *stháne* understood (i.e., *instead of* such a word or letter another is to be used); a word in the ablative by *param* (i.e., *after* such a word or letter, etc.); a word in the instrumental by *saha* (i.e., *together with* such, etc.); a word in the locative is sometimes used in its proper sense (as in Var., i. 23), but more commonly it is used as a locative absolute, with *pare* understood (i.e., *when such a word or letter follows*, the rule refers to that which immediately precedes it, *cf.* Páṇini, i. 1, 66.) *Vá* signifies 'option.' Páṇini adopts many more, but these will suffice for Vararuchi.

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139—144) has laid down as a general principle that *before two consonants a long vowel is shortened*;<sup>1</sup> that is, *á*, *í*, and *ú* become severally *a*, *i*, and *u* (*e* and *o*, being common, may remain): as, *magga* for *márga*; *diggha* for *dirgha*; *puvva* for *púrva*. Subsidiary to this, are the two following rules: [*a.*] If the long vowel is retained, one of the consonants is elided, as *ísara* or *issara* for *íswara*: [*b.*] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jihá* for *jihwá*. *E* and *o* being favourite vowels in Prákrit, *i* and *u* before a conjunct are very frequently changed to these (*cf.* Var. i. 12, 20); in some words an initial *u* becomes *a* (*cf.* i. 22); for *purusha*, ‘a man,’ we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mátra*, which, though not in Vararuchi, frequently occurs in the plays [*e.g.* Śak., Williams’, p. 183, 6].

## 2. Single Consonants. (Var. ii.)

[*a.*] Prákrit has no palatal or cerebral sibilant (ii. 43); *n* is everywhere changed to *ṇ*, unless it be followed by a dental consonant; and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be ‘initial’; *cf.* Comm., ii. 2, on *suuriso*.] We find a few exceptions, as *uṇa* for *punah*, etc. in the plays, but these are not recognised in Vararuchi; *cf.* also Var. ii. 32—41.

[*b.*] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become anuswára [iv. 6, 12]. The finals of nouns often assume *a* or *á*, and so cease to be final (iv. 7—11).

### [*c.*] Medial single consonants.

*K*, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *v*, *y* (by ii. 2), may be optionally elided or retained; but *t* and *p*, when not elided, generally pass into *ḍ* and *v*<sup>2</sup> (ii. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *paḍi*; see note, p. 116.

*N* becomes *ṇ*; *ṭ* becomes *ḍ*; *ḍ* often becomes *l* (ii. 20, 23).

<sup>1</sup> This principle does not seem to be given in Vararuchi, but *cf.* Appendix D, p. 185.

<sup>2</sup> Or *b*, as it is often printed; on this, see Preface, *supra*, p. xiv.

*Kh, gh, th, dh, bh* (ii. 27) may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose,<sup>1</sup> or Śaurasenī dialect, cf. xii. 3); *chh, jh, ḍh* remain unchanged; *ṭh* always becomes *ḍh*; *ph* usually remains unchanged, but may become *bh* (ii. 26; cf. Lassen, p. 208).

*R* often becomes *l* (ii. 30); this is universal in the Mágadhī and the inferior dialects. *N, m, l, s, h* remain unchanged. *Ś* and *sh* become *s* (in some words *ś* becomes *h*, cf. ii. 44). For examples, see Var. ii.

### 3. *Conjunct Consonants* (Var. iii.)

It is in these that the Prákrit changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prákrit form, it is sometimes not easy to recognise the original word in its disguise. Prákrit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter; as in *kḥh* for *sk, shk*, or *ksh* (iii. 29); or by *h*, if the other letter has no aspirate, as *nh* for *shn* (iii. 33). When *r* is involved in a conjunct, it sometimes passes into anuswára, as *ansu* for *ásru*; and the same also applies, but rarely, to *v* and *s*; cf. Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha*; for this, see Var. iii. 59—66.

## TABLE OF PRÁKRIT CONJUNCTS.

The following table will show at a glance the various Sanskrit combinations which each Prákrit one represents. As given there they properly refer to those *in the middle* of a word; but, by dropping the first letter, they will equally apply to those *at the beginning*; thus, *kḥh* = *ksh* when medial, as

<sup>1</sup> The Máháráshṭrī dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhámaha's, as '*vṛitta-bhanga-bhaya*,' in iv. 16, and his reference to the *gátháh* in ix. 4. Cf. Lassen, pp. 370—378, who also quotes from the *Sáhitya-darpaṇa*, 'noble women should properly speak the Śaurasenī, but in their songs (*gátháh*) they must use the Máháráshṭrī.'



*jakkha* for *yaksha*, but *kh* = *ksh* when initial, as *khada* for *kshata*; similarly, *pp* = *pr*, medial, but *p* = *pr*, initial.

क = त्क, प्क, त्त (?)<sup>1</sup> iii. 1. = क्य, iii. 2. = क्र, कर्क; क्त, ल्क; क्, iii. 3.<sup>2</sup>

कख = त्व, प्व, iii. 1. = ख्य, iii. 2. = च (त्ख, द्य), प्क, स्क, iii. 29. = ष्व, स्व (:ख), iii. 1.

ग = ङ्ग, ङ्ग, iii. 1. = ग्य, ग्य, iii. 2. = ग्र, गर्, ल्ग, iii. 3.

गघ = ङ्घ, ङ्घ, iii. 1. = ङ्ग, ङ्ग, घ, iii. 2, 3.

ङ्ग = ङ्ग (cf. iii. 56).

च = च्य, iii. 2. = त्य, iii. 27. = च्र, चर्च iii. 3.

च्र = च्य, iii. 27. = च्छ, च्छ, iii. 3. = च (त्च), iii. 30. = त्स (त्स्य), प्च, च्य,<sup>3</sup> iii. 40.

ज्ज = ज्ज, iii. 3. = ज्ञ (sometimes), iii. 5. = ज्ञ, ज्ञ, ज्व, iii. 3. = द्य, iii. 27. = र्च, iii. 17. = य्य (e.g. *sejjá* for *śayyá*, iii. 17).

ज्झ = ध्य, ह्य, iii. 28.<sup>4</sup>

ञ्ज = ज्ञ, न्य, ण्य (sometimes), xii. 7 (*Śaur.*) = ज्ञ, x. 9 (*País.*)

ट्ट = त्त, iii. 22 = त्त (once), iii. 23.

ट्ट = ट्ट, iii. 10. = ट्ट, iii. 1. = स्त, स्य (rare), iii. 11. v. 23. viii. 25, 26.

<sup>1</sup> *Kk* = *kt* is sometimes found in the plays; as, *mukka* = *mukta*. See Stenzler's note on *Mrich.*, p. 29, l. 20.

<sup>2</sup> *Kk* = *shk*, *sk*, only in a compound word; as, *tirakkāra* = *tiraskāra* (cf. Lassen, p. 264); in all other cases it should be *kkh*. The same holds of *chch* = *śch*.

<sup>3</sup> *Chchh* = *shth*, very rarely; e.g., *padichchhida* = *pratishthita*, *Śakuntalā* (Williams' edition), p. 153, 1; cf. Lassen, p. 266.

<sup>4</sup> *Jh* seems to stand for *ksh* in such words as *jhina* = *kshina* (Lassen, p. 263), but cf. viii. 37.

डु = र्त, र्द (rare), iii. 25, 26.

डू = ळ, iii. 2. = र्ध (rare), viii. 44.

एट, एड = न्त, न्द (once), iii. 45, 46.

ष = ष, iii. 1. = ष, ष, iii. 44. = ष, ii. 42. = ष, न्य, iii. 2.  
= ष, एव, iii. 3. = ष, iii. 3, with ii. 42.

एह = छ, श्र, ष, ष, ऋ ( ह ). iii. 33 ; cf. iii. 8.

त्त = क्त, प्त, iii. 1. = त्त, त्त, iii. 2. = त्त, त्त, iii. 3. = र्त, iii. 3, 24.

त्य = क्य, प्य, iii. 1. = त्त,<sup>1</sup> vi. 2. = र्त, iii. 3. = त्त, iii. 12. =  
स्य, iii. 1.

इ = ग्द, ब्द, iii. 1, 3. = द्, iii. 2. = द्, र्द, द्व, iii. 3 ( द् may  
remain unchanged, iii. 4).

डू = ग्ध, ब्ध, iii. 1, 3. = र्ध, ध्व, iii. 3.

न्द् = न्त ( *Saur.*, cf. Hema-ch. 261, App. C. )

न्ध = ऋ (once), iii. 34.

प्प = क्प, त्प, iii. 1. = प्य, iii. 2. = प्र, र्प, ल्य, ष, iii. 3. = क्त,  
iii. 49. = त्त (once), iii. 48.<sup>2</sup>

प्फ = क्फ, त्फ, षफ ( :फ ), स्फ, iii. 1. = ष, स्य, iii. 35, 36.

ब्ब = ग्व, ड्व, द्व, iii. 1. = र्व, ब्र, iii. 3.

ब्भ = ग्भ, ड्भ, द्व, iii. 1. = भ्य, iii. 2. = भ्र, र्भ, iii. 3. = ऋ  
(once), iii. 47.

म्ब = म्र (on this rare change, cf. note transl. iii. 53).

म्भ = ( ड्भ, एम्भ ), न्भ, iii. 43. = म्य, iii. 2. = र्म, ल्म, iii. 3. [ ऋ  
becomes मिल- ; cf. iii. 62.]

<sup>1</sup> As in the adverbial terminations; i.e., *ettha* = *atra*.

<sup>2</sup> *Pp* = *sp*, *shp*, only in a compound word (cf. note *supra*, on *kk*), see Lassen, p. 264.

म्ह = झ, iii. 32. = च्झ, झ्झ (sometimes), iii. 32; cf. vi. 49. vii. 7.  
= च्झ, iii. 8.

य्य = र्य, र्ज, xi. 7. (*Mág.*)

र = र्य (sometimes), iii. 18.

रि = र्य (sometimes), iii. 20. [cf. x. 8, *Pañs.*] = र्ह (sometimes),  
i. 31.

रिस, रिह = र्श, र्ष; र्ह, iii. 62.

ल्ल = ल्य, iii. 2. = र्ल; ल्व (?), iii. 3. = र्य (rarely), iii. 21.

ल्लह = ल्ह, iii. 8.

व्व = द्व,<sup>1</sup> iii. 1. = व्य, iii. 2. = व्र, र्व, iii. 3.

-ंस = र्स, अ्र, अ्र, स्व, iv. 15.

स्स = र्स, र्य; र्स, र्य; र्स्य, iii. 2, with ii. 43. = अ्र, र्स, अ्र; र्ष, र्व,  
स्स, स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha* = *matsya*; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha* = *vindhya*, *dhy* becoming *jh* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

## SECTION II.

We may divide Prákrit nouns into five declensions: 1. Those ending in *a* and *á*; 2. Those in *i* and *í*; 3. Those in *u* and *ú*; 4. Those ending originally in *ri*; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *ri* either change it to *u* or assume a new

<sup>1</sup> *Vv* = *dv* (by iii. 1) only in such cases as *uvvella* for *udveshta* (viii. 41) where a radical *v* follows the preposition *ud*; cf. Lassen, p. 258. We once find *v* = an initial *dv*, in *váraha* = *dwádaśa*, ii. 14.

termination in *ara* or *dra* (*cf.* Vararuchi, v. 31—35); nouns of relationship admit also a nominative singular in *á*; and *mátri*, thus becoming *mád*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant (*cf.* Vararuchi, iv. 6—11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras*; or add an *a* (or *á* if feminine) to the base, as *ásisá* = *ásis*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prákrit laws; as, *bhavadá* (instr. of *bhavat*), *dusá* for *áyushá* (instr. of *áyus*). See Lassen, p. 298.

Prákrit has no dual number nor dative case (substituting the genitive for the latter); but it has two terminations of the ablative plural—*hinto*, which signifies 'from' in a *causal*, and *sunto*, which signifies 'from' in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

### DECLENSION OF NOUNS.

वच्च् = वृच् masc.		(neut. वण = वन).
SINGULAR.		PLURAL.
Nom.	वच्च्ओ (neut. वणं)	वच्च्आ (neut. वणाइं -इ; वणाणि, xii. 11.)
Acc.	वच्च्ं —	वच्च्े; वच्च्आ (v. 11; <i>cf.</i> note, trans.) (neut. = nom.)
Instr.	वच्च्ेण	वच्च्ेहिं -हि
Abl.	{ वच्च्ादो -दु वच्च्ाहि वच्च्आ	{ वच्च्ाहिंतो वच्च्ेहिंतो वच्च्ासुंतो वच्च्ेसुंतो
Gen.	वच्च्स्स	वच्च्ाणं -ण
Loc.	वच्च्े वच्च्न्नि	वच्च्ेसु -सुं
Voc.	वच्च् (neut. वण)	वच्च्आ (neut. वणाइं -इ)

अग्गि = अग्गि masc. (neut. दहि = दधि).

SINGULAR.		PLURAL.	
Nom.	अग्गी (neut. दहिं)	अग्गीओ अग्गिणो (n. दहीइं -इ)	
Acc.	अग्गिं —	अग्गिणो; अग्गी (?) —	
Instr.	अग्गिणा	अग्गीहिं -हि	
Abl.	अग्गीदो -दु -हि	अग्गीहितो -सुंतो	
Gen.	अग्गिणो अग्गिस्स	अग्गीणं -ण	
Loc.	अग्गिस्सि	अग्गीसु -सुं	
Voc.	अग्गि (neut. दहि)	अग्गीओ अग्गिणो (n. दहीइं -इ)	

माला = माला fem.

SINGULAR.		PLURAL.	
Nom.	माला	मालाओ -उ; माला (cf. note, tr. p. 145.)	
Acc.	मालं	मालाओ -उ	
Abl.	मालादो -दु -हि	मालाहितो -सुंतो	
Instr.	} मालाद् -ए	मालाहिं -हि	
Gen.		मालाणं -ण	
Loc.		मालासु -सुं	
Voc.	माले	मालाओ -उ	

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prākṛit inflexion; and the same holds of those in *u* and *ū*.

एई = नदी fem.

SINGULAR.		PLURAL.		
Nom.	एई	}	एईओ -उ; एई (? Lass. p. 307, note 2.)	
Acc.	एइं			
Abl.	एईदो -दु -हि		एईहितो -सुंतो	
Instr.	} एईअ -आ		एईहिं -हि	
Gen.		} एईइ -ए		एईणं -ण
Loc.				एईसु -सुं
Voc.	एइ		एईओ -उ	

### SECTION III.—PRONOUNS (VAR. VI.)

The Prákr̥it *pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja = ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in Prákr̥it, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined; thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*; *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aha*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*; which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. Prákr̥it, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in Śakuntalá (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmát* and *etasmát* (vi. 10, 20); *se* for *tasya* or *tasyáh* (vi. 11); *sim* for *teshám* or *tásám*; *aha* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enám*. For *kiyat*, *távat*, etc., we have (by iv. 25) the forms *keddaha*, *kettia*, *teddaha*, *tettia*, etc.

ज = य (Masc.) 'Who.'

SINGULAR.		PLURAL.	
Nom.	जो (जं neut.)	जे	(जाइं -इ neut.)
Acc.	जं	जे	
Instr.	जेण जिणा	जेहिं	
Abl.	जत्तो -त्तु जदो -दु	जाहितो जासुंतो	
Gen.	जस्स जास <sup>1</sup>	जाणं -ण जेमिं	
Loc.	जस्मिं -स्मि जस्मिं -म्मि जहिं जत्य	जेसु -सुं	

Feminine.

SINGULAR.		PLURAL.	
Nom.	जा	} जाओ -उ जोओ -उ	
Acc.	जं		
Abl.	जादो -दु जीदो (?)	जाहितो -सुंतो जीहितो -सुंतो	
Instr.	जिणा	जाहिं जीहिं	
Gen.	जस्सा जामे (?)	जामां जेमिं; <sup>2</sup> जामिं जाणं -ण	
	जिस्सा जीमे		जीणं -ण जीमिं
Loc.	जाहे जइआ	जासु -सुं जीसु -सुं	

The personal pronouns are given in Vararuchi, vi. 25—53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases; as *tujjha*, *tumha*, *tumma*, *amha*, and, in some cases, *majjha* (cf. Hindústání  $\text{ہم}$  and  $\text{ہمہ}$ ).

<sup>1</sup> We find also a neuter genitive *kīsa*, used in the sense of 'why?' in the plays.

<sup>2</sup> Hemachandra gives these first two forms. For *jāsim*, cf. vi. 4, var. lect.

## युष्मद् 'Thou.'

SINGULAR.	PLURAL.
Nom. तुमं <sup>1</sup> ( तं )	तुज्झे तुम्हे
Acc. ( तं तं ) तुमं	तुज्झे तुम्हे वो
Instr. ( तद् ) तए <sup>2</sup> तुमए तुमे ( तुमाद् ) ते दे	तुज्झेहिं तुम्हेहिं तुम्मेहिं
Abl. तत्तो ( तद्त्तो तुमादो -दु -हि ).	तुम्हाहितो -सुंतो
Gen. ( तुमा ) तुह तुज्झ तुम्म तुम्ह ते दे	वो मे तुज्झाणं तुम्हाणं
Loc. तद् <sup>3</sup> ( तए तुमए तुमे ) तुमस्मि	तुज्झेसु तुम्हेसु

## अस्मद् 'I.'

SINGULAR.	PLURAL.
Nom. अहं ( हं अहअं अहस्मि )	अम्हे ( वअं in prose, xii. 25 )
Acc. मं ममं ( अहस्मि )	अम्हे णो ( णे ? )
Instr. मे मए ( मद् ममाद् )	अम्हेहिं
Abl. मत्तो ( मद्त्तो ममादो -दु -हि )	अम्हाहितो -सुंतो
Gen. मे मम मज्झ मह	मज्झ ( ? ) णो अम्ह अम्हाणं अम्हे
Loc. मद् ( मए ) ममस्मि	अम्हेसु

For the numerals, see Vararuchi, vi. 54—59.

<sup>1</sup> In Śak. Williams', p. 230, l. 1, we find a nom. *tum*; cf. Var. vi. 26, v.l.

<sup>2</sup> In the plays more generally *tue*.

<sup>3</sup> In the plays more generally *tui*.



SECTION IV.—VERBS.

Prákr̥it has properly only one conjugation (= the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which, though not in Vararuchi, occur in Hemachandra, the Sanksh. Sára, and the plays (*cf.* Lassen).

*Present.*

SINGULAR.	PLURAL.
1. हसामि हसमि (हसन्हि)	1. हसामो -मु -म हसिमो -मु -म हसमो -मु -म (हसन्हो -न्ह)
2. हससि	2. हसह (in prose हसध -धं) हसित्या (हसत्य)
3. हसदि <sup>1</sup> हसइ	3. हसंति

The middle voice has a second and third person singular, as *sahase*, *sahade* or *sahae*.

*Imperative.*

SINGULAR,	PLURAL.
1. हसमु (Var. vii. 18)	1. हसामो -म हसमो -म (हसन्ह)
2. हससु (हसाहि हस हसस्स)	2. हसह (हसध -धं)
3. हसदु हसउ	3. हसंतु

It should be added that, instead of *a*, *e* may be optionally used before any

<sup>1</sup> On the absence of this form in Vararuchi, Lassen has a remark (p. 202) which it is important for the student of Vararuchi to bear in mind, viz., 'Consultò poni à grammaticis formas *maxime vulgares*; à poetis contra pro vario dicendi genere diversis locis alterutras præoptari.'

personal affix (vii. 34), as *hasemi*, etc., *hasedu*, etc., or, in other words, as *e* is only *ay* contracted, Prákrit allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prákrit.

[*a*] That most in use has the following terminations:—

Singular	1. स्सं स्सामि.	2. स्समि	3. स्सदि
Plural	1. स्सामो.	2. स्सध, स्सह	3. स्संति.

These are added to the root with the augment *i*, as *hasissam*, etc. The *ss* is, of course, only the Prákrit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *chchh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*; *vochchham* or *vochchhissam*, from *vach* (*cf.* Var., vii. 16, 17).

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc. We have also such forms of the first person singular and plural as *hasihāmi* and *hasihāmo*. (Note also such forms as *kāham*, *dāham*, from *kri* and *dā*; Var., vii. 16).

[For the very rare forms with the inserted *jjā* and *jjā*, in Var., vii. 20—22; as also for the rare preterite in *ia* and *hīa*, in Var., vii. 23—24; See Lassen's Inst., pp. 353—358.]

The Prákrit passive (vii. 8, 9) uses the active terminations; but, for the characteristic *y*, it prefixes *ia* or *ijja*; as *padhīa* or *padhijja* for *pathyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gamma* for *gamyate*; *dissa*, or more commonly *dīsa*, for *drīsyate* (*cf.* also viii. 57, 58.)

There are two forms of the causal; one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *kāredi* from *kara* = *kri* (an *a* in the first syllable of the root becoming *ā* by Var. vii. 26); the other in which *āve* (*ābe*?) is added; as *kārāvedi* or *karāvedi* (the *a* of the first syllable being only optionally lengthened, vii. 27; *cf.* note, transl.).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel precedes; as *vattum*, from *vach*; *nedum*, from *ni*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it; the *d* is also often elided, as *haseum* or *hasium*, from *has*.

The indeclinable participle in *twā* becomes *tūna* or *ūna*, as *kāūna*, from *kā* = *kri*; that in *ya* becomes *ia*, and is usually the only form found in

prose, even in the simple verb; as *geṇhia*, from *geṇh* = *grah*. In prose we find a few instances of *twá* relaxed into *dua*, as *gadua* for *gatwá*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34); as, *padhanta*, 'reciting.' Vararuchi (vii. 11) allows a fem. form *padhaí*, as well as *padhantí*. The present participle middle ends in *mána* (with fem. in *mání* or *mána*, v. 24).

The passive allows the termination *nta* as well as *mána*, and usually prefixes *ijja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua* = *sruta*; *laddha* = *labdha*; the augment *i* is frequently inserted (vii. 32).

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant; that in *anīya* becomes either *añia* or *añija*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *titi*, in which case a preceding *á*, *í*, or *ú* is shortened; *khalu* becomes *kkhu* after a short or common<sup>1</sup> vowel, and *khu* after a long vowel; and similarly *eva* becomes *jjevva* or *jevva*. *Iva* usually becomes *via* or *vva*; for *api* we have *vi* or *bi*.

The above little sketch of Prákr̥it grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prákr̥it of Kálidása or Bhavabhúti; of course that of the Mricchhakatiká is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguæ cognitio non multa dubia relinquet; cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit; quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit."

---

<sup>1</sup> It is important to bear in mind that *e*, *o*, and a short vowel followed by anuswára are considered common in Prákr̥it prosody.

---

The compiler would add that he originally made a similar one for his own use, and found it sufficient for his purpose in reading Dr. Trithen's edition of the Maháviracharita, although there the Prákr̥it passages have no Sanskrit explanations subjoined.

## CORRECTIONS AND ADDITIONS.

P. 14, l. 7, on *somálo* add as a note, 'So read ABCDE, Hemach., and the Prák. Sanj. W has *suumálo*; cf. note transl. p. 119.'

P. 19, add to note 3, 'the Prák. Sanj. reads Sút. 17, as in text.'

P. 24, note 5, read 'B *ṇah*; DE *ṇṭhah*.'

P. 30, last line, add, 'for this Sút. and its corrupt Comm., cf. note transl. pp. 135, 136.'

P. 39, l. 11, read Sút. 3, अतो ऽमः

P. 49, note 1, add to W's var. lect. (after *ssá so*), '*ityádésau vá bhavatah*; *id-ed-ad-átáscha bhavanti*; *kissá, kīse, kīi* (Cod. *kīi*), *kīe, kīa, kīá*'; and similarly *jissá*, etc., *tissá*, etc. Then follows *nasgrahanena*, etc. as in note.

P. 61, l. 2, W's var. lect. accidentally omitted; W for '*nityártham—viśeṣaṇam*,' has '*niyamártham vachanam*.'

P. 111. Add as a note to i. 24, 'The Prák. Sanj. reads this Sútra *Ud úto madhúkádishu*, and employs it to explain the shortening of *ú* before a conjunct, as *dhutta = dhúrta*. Similarly it uses i. 18 to explain the shortening of *í*; cf. also note, p. 109, and Appendix D.'

P. 128, l. 12, for 'end' read 'middle,' and add as a note to the Sút. (iii. 36), 'though all the MSS. (except W) read *sarvatra sthitasya*, it is not clear why the words are needed in this Sútra.'

P. 129, l. 5 from bottom, for 'see v. 45,' read 'as *attá*, by iii. 2; cf. var. lect. v. 46.'

The  $\overset{\sim}{}$  has occasionally dropped in  $\overset{\sim}{\text{T}}$  in part of the impression; I have noticed p. 17, l. 5, *muggo*; p. 25, l. 16, *ṇittháro*; p. 69, l. 16 (Sút. 7) *ṇollah*; p. 72, l. 10 (Sút. 23), *jno*; similarly the *e* in *stháne*, p. 70, l. 11; and *lésena*, p. 83, l. 12.

॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुररुताकलनकूणितापाङ्गः ।  
करविहितगण्डकण्डूविनोदसुखितो गणाधिपतिः ॥ १ ॥  
वररुचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण ।  
बुद्ध्या चकार वृत्तिं संचिप्तां भामहः स्पष्टां ॥ २ ॥

॥ आदेरतः ॥ १ ॥

अधिकारो ऽयं । यदित ऊर्ध्वमनुक्रमिष्याम आदेरतः स्थाने  
तद्भवतीत्येवं वेदितव्यं । आदेरित्येतद् आ परिच्छेदसमाप्तेः । अत  
इतिच आ अकारविधानात् । अत इति तकारग्रहणं सवर्णनिवृत्त्यर्थं<sup>१</sup> ।

॥ आ समृद्धादिषु वा ॥ २ ॥

समृद्धि इत्येवमादिषु शब्देष्व्वादेरकारस्य आकारो भवति वा ।  
समिद्धी सामिद्धी । पअडं पाअडं । अहिजाई आहिजाई । मणं-  
सिणी माणंसिणी । पडिवआ पाडिवआ । सरिच्छं सारिच्छं । पडि-  
सिद्धी पाडिसिद्धी । पसुत्तं पासुत्तं । पसिद्धी पासिद्धी । अस्सो<sup>२</sup> आसो ॥  
समृद्धि । प्रकट । अभिजाति । मनस्विनी । प्रतिपत् । सदृच । प्रतिस्प-  
र्द्धिन् । प्रसुप्त । प्रसिद्धि । अथ ॥ आकृतिगणो ऽयं ॥

॥ इदीषत्पक्वस्वप्नवेतसव्यजनमृदङ्गाङ्गारेषु ॥ ३ ॥

ईषदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

<sup>१</sup> अत—र्थं deest in A ; Cf. Pánini, i., 1, 70. <sup>२</sup> So C ; ABDEW  
आस्सो. <sup>३</sup> MSS. प्रतिस्पर्द्धि ; Cf. Lass. Inst., p. 265.

निवृत्तं ॥ इ<sup>१</sup>सि । पिक्कं । सिविणो । वेडि<sup>२</sup>सो । विअणो । मुं<sup>३</sup>दंगो ।  
दंगालो ॥

॥ लोपो ऽरण्ये ॥ ४ ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रसं ॥

॥ ए शय्यादिषु ॥ ५ ॥

शय्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥ सेज्जा ।  
सुं<sup>४</sup>देरं । उक्केरो । तेरहो । अच्चेरं । पेरन्तं । वेल्ली ॥ शय्या । सौन्दर्य ।  
उत्कर । त्रयोदश । आश्चर्य । पर्यन्त । वल्लि ॥

॥ ओ बदरे देन ॥ ६ ॥

बदरशब्दे दकारेण सहादेरत ओलं भवति ॥ वोरं ॥

॥ लवणनवमल्लिकयोर्वेन ॥ ७ ॥

लवणनवमल्लिकयोरादेरतो वकारेण सह ओकारः स्यात् ॥ लोणं ।  
णोमल्लिआ ॥

॥ मयूरमयूखयोर्या वा ॥ ८ ॥

मयूर मयूख इत्येतयोर्युशब्देन सहादेरत ओलं वा भवति ॥ मोरो  
मऊरो । मोहो मऊहो ॥

॥ चतुर्थीचतुर्दशोस्तुना ॥ ९ ॥

एतयोस्तुना सहादेरत ओलं भवति वा ॥ चोत्थी चउत्थी । चोद्दही  
चउद्दही ॥

॥ अदातो यथादिषु वा ॥ १० ॥

अत इति निवृत्तं स्यान्तरनिर्देशात् । यथा इत्येवमादिष्वतः  
स्थाने अकारादेशो भवति वा ॥ जह जहा । तह तथा । पत्थरो

<sup>१</sup> W (and Hema-ch.) ईसि. <sup>२</sup> AB विडिसो Cf. ii., 8. <sup>३</sup> B मिदंगो.

<sup>४</sup> MSS. -रो. <sup>५</sup> स्या- deest in A.

पत्थारो । पउअं पाउअं । तलवेण्ठअं तालवेण्ठअं । उक्खअं उक्खाअं ।  
चमरं चामरं । पहरो पहारो । चडु चाडु । द<sup>१</sup>वग्गी दावग्गी । खदअं  
खादअं । संठविअं संठाविअं । हलिओ<sup>२</sup> हालिओ ॥ यथा । तथा ।  
प्रस्तार । प्राकृत । तालवृन्तक । उक्खात । चामर । प्रहार । चाटु ।  
दावाग्नि । खादित । संस्थापित । हालिक ॥

॥ इत्सदादिषु ॥ ११ ॥

सदा इत्येवमादिषु आत इकारो भवति वा ॥ सद् सत्रा । तद्  
तत्रा । जद् जत्रा ॥ सदा । तदा । यदा ॥

॥ इत एत्पिण्डसमेषु ॥ १२ ॥

पिण्ड इत्येवंसमेषु इकारस्य एकारादेशो भवति वा । पेण्डं पिण्डं ।  
णेहा णिहा । मेंदूरं सिंदूरं । धम्मेल्लं धम्मिल्लं । चे<sup>३</sup>धं चिधं । वेण्ह विण्ह ।  
पेट्टं पिट्टं ॥ पिण्ड । निद्रा । सिंदूर । धम्मिल्ल । चिह्न । विष्णु । पिष्ट ॥ सम-  
ग्रहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अत्यधिहरिद्रापृथिवीषु ॥ १३ ॥

पथ्यादिषु शब्देष्विकारस्य अकारो भवति ॥ प<sup>४</sup>हो । हलहा । पुहवी ॥

॥ इतेस्तः पदादेः ॥ १४ ॥

पदादेरिति शब्दस्य यस्तकारस्तस्मात्परस्य इकारस्य अकारो  
भवति ॥ इअ उअह अणहवअणं । इअ विअसंतीउ चिरं ॥ इति पश्य  
तान्यथावचनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति वचनादिह न

<sup>१</sup> So ACDW ; B, *n.l.* <sup>२</sup> B हल्लिओ. <sup>३</sup> A चेधं चिधं ; W om. ; Cf. iii. 34. <sup>४</sup> A (not C) adds *vá.* <sup>५</sup> A इअ उअह अणअवअणं B -अणह-अवअणं D -अणहवअणं W इअ उवह अणहावअणं ; A has no Sans. explanation. <sup>६</sup> A विसंतीउ ; C विअसंतीउ ; W has विलसंतीओ = विलसंत्यः AC have no Sans. explanation.

भवति ॥ पिञ्चोत्ति<sup>1</sup> ॥ प्रिय इति ॥

॥ उदिचुवृश्चिकयोः ॥ १५ ॥

उदिचुवृश्चिकयोरित उलं भवति ॥ उच्छू । विञ्कु<sup>2</sup>ओ ॥

॥ ओच द्विधाकृत्तः ॥ १६ ॥

कृत्तधातुप्रयोगे द्विधाशब्दस्यैकारो भवति । चकारादुलं च ॥  
द्विधाकृतं । दोहाइअं । दुहाइअं ॥ द्विधा क्रियते । दोहाइज्जइ ।  
दुहाइज्जइ ॥

॥ ईसिंहजिङ्गयोश्च ॥ १७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो । जीहा ॥ चकारो  
ऽनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम्भ इत्येवमादिषु ईलं भवति ॥

॥ इदीतः पानीयादिषु ॥ १८ ॥

पानीय इत्येवमादिष्व्वादेरीकारस्य इकारो भवति ॥ पाणिअं ।  
अलिअं । वलिअं । त<sup>7</sup>आणिं । करिसो । दुइ<sup>8</sup>अं । तइअं । गहिरं ॥ पानीय ।  
अलीक । व्यलीक । तदानीं । करीष । द्वितीय । ततीय । गभीर ॥

॥ एनीडापीडकीटृमीटृशेषु ॥ १९ ॥

नीडादिषु ईकारस्य एकारो भवति ॥ ऐडुं<sup>9</sup> । आपेलो । केरिसो ।  
एरिसो ॥

॥ उत ओत्तुण्डरूपेषु ॥ २० ॥

तुण्ड इत्येवंरूपेषु आदेरुकारस्य ओकारो भवति ॥ तोण्डं ।

<sup>1</sup> A पिञ्चोत्ति. <sup>2</sup> A विञ्कुओ W विशुओ; D n.l.: Cf. Lass. Inst., p. 110. <sup>3</sup> DW add इतः before ओकारो. <sup>4</sup> A इ (?) CW ई; BD ईत्. <sup>5</sup> AW सीहो; Cf. Lass. Inst., p., 270. <sup>6</sup> BDW add विलिअं = व्रीडितं. <sup>7</sup> A (not C) तअणिं. <sup>8</sup> A विइअं; Cf. Lass. Inst., p. 257. <sup>9</sup> All but BE ऐडुं. <sup>10</sup> BD आमेटो; Cf. n., 16, and Lass. Inst., App., pp. 49, 70.



मोत्ता । पोक्खरो । पोत्थओ । लोद्धुओ । कोट्टिमं ॥ तुण्ड । मुक्ता ।  
पुष्कर । पुस्तक । लुब्धक । कुट्टिम ॥ रूपग्रहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूखले ल्वा वा ॥ २१ ॥

उलूखलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा ।  
ओक्खलं । उलूहलं ॥

॥ अन्मुकुटादिषु ॥ २२ ॥

मुकुट इत्येवमादिष्वादेरुकारस्य स्थाने अकारो भवति ॥ मउडं ।  
मउलं । गरुअं । गरुई । जहिट्टिलो । सोअमल्लं । अवरि ॥ मुकुट ।  
मुकुल । गुरु । गुर्वी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुरुषे रोः ॥ २३ ॥

पुरुषशब्दे यो रेफस्तस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उदूतो मधूके ॥ २४ ॥

मधूकशब्दे ऊकारस्य उकारो भवति ॥ मऊअं ॥

॥ अदुकूले वा लस्य द्वित्वं ॥ २५ ॥

दुकूलशब्दे ऊकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य  
द्वित्वं ॥ दुअल्लं दुऊलं ॥

॥ एन्नूपरे ॥ २६ ॥

नूपरशब्दे ऊकारस्य एकारो भवति ॥ ऐउरं ॥

॥ अहतो ऽत् ॥ २७ ॥

आदेर्ऋकारस्य अकारो भवति ॥ तणं । घणा । मअं । कअं । वद्धो ।  
वसहो ॥ तण । घृणा । मृत । कृत । वृद्ध । वृषभ ॥

॥ इदृष्यादिषु ॥ २८ ॥

<sup>1</sup> C D उदूखले द्वा वा and similarly in Comm. <sup>2</sup> A उलूखलं; DC उदूखलं. <sup>3</sup> W adds वेति निवृत्तं । <sup>4</sup> A जहिच्चिलो.

ऋष्यादिषु शब्देषु आदेर्ऋकारस्य इकारो भवति ॥ इमी । विसी ।  
गिड्डी । दिड्डी । सिड्डी । सिंगारो । मित्रंको । भिंगो । भिंगारो ।  
हिअत्रं । विदू<sup>१</sup>ण्हो । विंहिअं । किसरो । किच्चा । विंकु<sup>२</sup>ओ । सिआलो ।  
किई । किसी । किवा ॥ ऋषि । वृषी । गृष्टि । दृष्टि । सृष्टि । शृंगार ।  
मृगांक । भृंग । भृंगार । हृदय । विहृष्ण । वृंहित । कृशर । कृत्या ।  
वृश्चिक । शृगाल । कृति । कृषि । कृपा ॥

॥ उवृत्वादिषु ॥ २६ ॥

ऋतु इत्येवमादिषु आदेर्ऋत उकारो भवति ॥ उदू । मुणालो ।  
पुहवी । वुंदावणं । पाउसो । पउत्ती । विउ<sup>३</sup>दं । संवुदं । णिव्वुदं । वुत्तंतो ।  
परऊओ । माउओ । जामाउओ ॥ ऋतु । मृणाल । पृथिवी । वृंदा-  
वन । प्रावृष् । प्रवृत्ति । विवृत । संवृत । निवृत । वृत्तांत । परभृत ।  
माहक । जामाहक । इत्येवमादयः ॥

॥ अयुक्तस्य रिः ॥ ३० ॥

वर्णांतरेणायुक्तस्यादेर्ऋकारस्य रिकारो भवति ॥ रिणं । रिद्धो ।  
रिच्छो ॥

॥ क्वचिद्युक्तस्यापि ॥ ३१ ॥

वर्णांतरेण युक्तस्यापि क्वचिदृकारस्य रिकारो भवति ॥ एरिसो ।  
सरिसो । तारिसो ॥

॥ वृक्षे वेन रूवा ॥ ३२ ॥

वृक्षशब्दे वशब्देन सह ऋकारस्य रूकारो भवति वा ॥ रूखो ।  
वच्छो ॥ व्यवस्थितविभाषाज्ञापनात् क्वत्वपक्षे न भवति खत्वपक्षे तु  
नित्यमेव भवति ॥

<sup>१</sup> A (not C) विदूरादो. <sup>२</sup> ADW विंकुओ; C विंकुओ; B विंचओ; Cf. i., 15. <sup>३</sup> BW विवुदं; Cf. ii., 7. <sup>४</sup> A gives the Sūtra ऋरीति,

॥ लृत्तः कृत्त इलिः ॥ ३३ ॥

कृत्तशब्दे लृत्कारस्य इलीत्ययमादेशो भवति ॥ किलित्तं ॥ तदेव-  
मादेशान्तरविधानात् प्राकृते ऋत्कारलृत्कारौ न भवतः ॥

॥ एत इद्देदनादेवरयोः ॥ ३४ ॥

वेदनादेवरयोरेकारस्य इकारो भवति ॥ विअत्रणा । दिअर्रो ॥  
वाग्रहणानुवृत्तेः क्वचिद् वेअत्रणा । देअर्रो । इत्यपि ॥

॥ ऐत एत् ॥ ३५ ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । सेच्चं । एरावणो । केलासो ।  
तेसोक्कं ॥ शैल । शैत्य । ऐरावत । कैलाम । त्रैलोक्य ॥

॥ दैत्यादिष्वद् ॥ ३६ ॥

दैत्यादिषु शब्देषु ऐकारस्य अद् इत्ययमादेशो भवति ॥ दद्च्चो ।  
चद्त्तो । भद्दरवो । सद्दरं । वद्दरं । वद्ददेसो । वद्ददेहो । कद्दअवो ।  
वद्दसाहो । वद्दसिअो । वद्दसंपाअण ॥ दैत्य । चैत्र । भैरव । खैर । वैर ।  
वैदेश । वैदेह । कैतव । वैशाख । वैशिक । वैशम्पायन । इत्यादयः ॥

॥ दैवे वा ॥ ३७ ॥

दैवशब्दे ऐकारस्य अद् इत्ययमादेशो भवति वा ॥ दद्दवं । देव्वं ॥  
अनादेशपत्ते नीडादित्वाद् द्वित्वं ॥

॥ इत्सैन्धवे ॥ ३८ ॥

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंधवं ॥

॥ ईद्धैर्य ॥ ३९ ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

C ऋरि. <sup>1</sup> AC लृ. <sup>2</sup> A (not C) very corrupt in the Comm. and  
examples. <sup>3</sup> D सेच्चं; AB सेत्तं; Cf. Lass. App., p. 66. W has सेष्ं  
= सैन्य. <sup>4</sup> Cf. iii., 52.

॥ ओतो ऽद्वा प्रकोष्ठे कस्य वः ॥ ४० ॥

प्रकोष्ठशब्दे ओकारस्य अकारो भवति वा । तत्संयोगेनच ककारस्य वत्वं ॥ पवट्टो पओट्टो ॥

॥ औत ओत् ॥ ४१ ॥

औकारस्य आदेरोकारो भवति ॥ कोमुई । जोव्वणं । कोत्थुहो । कोसंवी ॥ कौमुदी । यौवनं । कौस्तुभः । कौशाम्बी ॥

॥ पौरादिष्वउ ॥ ४२ ॥

पौर इत्येवमादिषु शब्देषु औकारस्य अउ इत्ययमादेशो भवति ॥ पउरो । कउर<sup>१</sup>ओ । पउरि<sup>२</sup>सो ॥ पौर । कौरव । पौरुष । आकृतिगणो ऽयं ॥ कौशले विकल्पः<sup>३</sup> ॥ कोमलो । कउसलो ॥ कौशल ॥

॥ आच्च गौरवे ॥ ४३ ॥

गौरवशब्दे औकारस्य आकारो भवति । चकारादउत्वंच ॥ गारवं । गउरवं ॥

॥ उत्सौंदर्यादिषु ॥ ४४ ॥

सौंदर्य इत्येवमादिषु औकारस्य उकारो भवति ॥ सुंदेरं । मुंजा-  
अणो । सुंडो । कुक्खेअओ । दुव्वारि<sup>५</sup>ओ ॥ सौंदर्य । मौंजायन । शौंड ।  
कौत्तेयक । दौवारिक ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अज्विधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

<sup>१</sup> BD कउरवो. <sup>२</sup> AW पउरुसो; B पउरिसो; CD पउरसो. <sup>३</sup> Only W has कौशले वा as a new Sūtra. <sup>४</sup> ACW सुंदेरो. <sup>५</sup> CW दुवारिओ.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अयुक्तस्यानादौ ॥ १ ॥

अधिकारो ऽयं । इत उत्तरं यद्वक्ष्यामस्तदयुक्तस्य व्यंजनस्यानादौ वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥ मउडं ॥ अयुक्तस्येति किं । अ<sup>१</sup>गघो । अक्को ॥ अनादाविति किं । कमलं ॥ अयुक्तस्येति । आ परिच्छेदसमाप्तेः ॥ अनादावितिच । आ जकारविधानात् ॥

॥ कमचजतदपयवां प्रायो लोपः ॥ २ ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रायो बाहुल्येन लोपो भवति ॥ कस्य तावत् । मउलो । एउलं ॥ गस्य । साअरो । एअरं ॥ चस्य । वअणं । सूई ॥ जस्य । गओ । रअदं ॥ तस्य । कअं । विअणं ॥ दस्य । गआ । मओ ॥ पस्य । कई । विउलं । सुउरिसो ॥ सुपुरुष<sup>४</sup> इति यद्यपि उत्तरपदस्य पुरुषशब्दस्यादिस्तथापि लोपो भवतीत्यनेन ज्ञापयति वृत्तिकारः यथा उत्तरपदादिरनादिरेवेति ॥ यस्य । वाउणा<sup>५</sup> । एअणं ॥ वस्य । जीअं<sup>६</sup> । दिअहो ॥ मुकुल । नकुल । सागर । नगर । वचन । सूची । गज । रजत । कृत । वितान । गदा । मद । कपि । विपुल । सुपुरुष । वायुना । नयन । जीव । दिवस ॥

प्रायोग्रहणाद्यत्र श्रुतिसुखमस्ति तत्र न भवत्येव ॥ सुकुसुमं । पिअगमणं । सचावं<sup>७</sup> । अवजलं<sup>८</sup> । अतुलं । आदरो । अपारो । अजसो ।

<sup>१</sup> A अंके (altered from its old reading); W अक्को. <sup>२</sup> AC ओकारविधानात्; D आक-; Cf. S. 31. <sup>३</sup> W एउलो. <sup>४</sup> AC पुरिस. <sup>५</sup> BDW काओ = काय. <sup>६</sup> For जीअं see iv., 5; DW जीओ. <sup>७</sup> B सचरं; D सचमरं. <sup>८</sup> BW

सवज्जमाणं<sup>१</sup> ॥ सुकुसुम । प्रियगमन । सचाप । अपजल । अतुल । आदर ।

अपार । अयशस् । सबज्जमान ॥

अयुक्तस्येत्येव ॥ सक्को । मंग्गो<sup>२</sup> ॥ शक्र । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनायां मस्य ॥ ३ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

॥ स्फटिकनिकषचिकुरेषु कस्य हः<sup>३</sup> ॥ ४ ॥

अनादाविति वर्त्तते । एषु कस्य हकारो भवति । लोपापवादः ॥  
फलहो । णिहसो । चिज्जरो ॥

॥ शीकरे भः ॥ ५ ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ सीभरो ॥

॥ चंद्रिकायां मः ॥ ६ ॥

चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ ऋत्वादिषु तो दः ॥ ७ ॥

ऋतु इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रअदं ।  
आअदो । णिव्वुदी । आउदी<sup>४</sup> । संवुदी । सुददी । आददी । हदो ।  
संजदो । विउदं<sup>५</sup> । संजादो । संपदि<sup>६</sup> । पडिवद्दी<sup>७</sup> ॥ ऋतु । रजत । आगत ।

(and A originally) अवजलं D अप-. <sup>१</sup> Altered to सवज्जमाणं in A, D

has सुवसणं. <sup>२</sup> DW add several more examples not in ABC, e.g.,

अच्चा, etc. <sup>३</sup> A -निकश-; DW give the Sūtra स्फटिकनिकषविकल-

विकटचिकुरेषु कस्य हः and add in the Comm. the Prākṛit forms

विहलो । विहडो । (D विहरो). <sup>४</sup> B omits आउदी । आददी ।

संजादो । <sup>५</sup> B विवुदं. <sup>६</sup> A संपदी. <sup>७</sup> AC पदिवत्ती; DW पडिवद्दी;

E पडिवद्दी B omits it; this ex. cannot properly belong to this Sūtra,

निर्वृति । आवृति । संवृति । सुकृति । आकृति । हत । संयत । विवृत ।  
संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिसरवेतसपताकासु डः<sup>१</sup> ॥ ८ ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो ।  
वेडिसो । पडाआ ॥

॥ वसतिभरतयोर्हः ॥ ९ ॥

वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भिते णः ॥ १० ॥

गर्भितशब्दे तकारस्य णकारो भवति ॥ ग<sup>२</sup>भिणं ॥

॥ ऐरावतेच ॥ ११ ॥

ऐरावतशब्दे तकारस्य णकारो भवति ॥ एरावणो ॥

॥ प्रदीप्तकदंबदोहदेषु<sup>३</sup> दो लः ॥ १२ ॥

एषु शब्देषु दकारस्य लकारो भवति ॥ पलित्तं । कलंबो । दो<sup>४</sup>हलो ॥

॥ गद्गदे रः ॥ १३ ॥

गद्गदशब्दे दकारस्य रेफादेशो भवति ॥ गग्गरो ॥

॥ संख्यायांच ॥ १४ ॥

संख्यावाचिनि शब्दे यो दकारस्तस्य रेफादेशो भवति ॥ ए<sup>५</sup>आरह ।

yet it seems to be confirmed by the Sanksh. Sára, rule 71. <sup>१</sup> W reads

प्रतिमाप्रतिसरप्रतिवेषवेतसपताकासु डः. <sup>२</sup> BD गभिणी. <sup>३</sup> A omits दो.

<sup>४</sup> A E दोहलो; W -लं; BD णोहलो; B then adds अनादावित्यनुवृत्तेः

दोहद इत्यत्राद्यदकारस्य न लकारः किंतु दोहदेन वक्ष्यमाणेन

णकारः । णोहल अम्यप्पणो किं इत्युदाहरणं (?) ।; Cf. S. 40, and

S. 38, note ; the Sanksh. Sára has a rule (92) णो लांगलादेः ।

एंगलं । णोहलं ; see Lass. Inst., p. 197. <sup>५</sup> A -रहं; W -हो.

वारह । तेरह ॥ एकादश । द्वादश । त्रयोदश ॥ अयुक्तस्येत्येव च<sup>१</sup>उद्दह ॥

॥ पो वः ॥ १५ ॥

पकारस्यायुक्तस्थानादिवर्तिनो वकारादेशो भवति ॥ सावो । सव-  
हो । उलवो । उवसगो<sup>२</sup> ॥ शाप । शपथ । उलप । उपसर्ग ॥ प्रायो-  
ग्रहणाद्यत्र लोपो न भवति तत्रायं विधिः ॥

॥ आपीडे मः ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ आमेलो<sup>३</sup> ॥

॥ उत्तरीयानीयघोर्जो वा ॥ १७ ॥

उत्तरीयशब्दे अनोयप्रत्ययांतेच यस्य ज्ञो भवति वा ॥ उत्तरी<sup>४</sup>अं ।  
उत्तरिज्जं<sup>७</sup> । रमणीअं । रमणिज्जं । भरणीअं । भरणिज्जं ॥

॥ क्वायायां हः ॥ १८ ॥

क्वायाशब्दे यकारस्य हकारो भवति ॥ क्वाहा ॥

॥ कबंधे वो मः ॥ १९ ॥

कबंधशब्दे वकारस्य मकारो भवति ॥ कमंधो ॥

॥ टो डः ॥ २० ॥

टस्थानादिवर्तिनो डकारो भवति ॥ एण्डो । विडवो ॥

॥ सटाशकटकैटभेषु ढः ॥ २१ ॥

एतेषु टकारस्य ढकारो भवति ॥ सढा । सअढो । केढवो ॥

॥ स्फटिके लः ॥ २२ ॥

स्फटिकशब्दे टकारस्य लकारो भवति ॥ फलिहो ॥

<sup>१</sup> Added from BDW. <sup>२</sup> A om. <sup>३</sup> W आमेलो. <sup>४</sup> A जो; BC ज्ञो;  
DE यस्य ज्ञो; W यस्य जो. <sup>५</sup> ACW जो; BD ज्ञो. <sup>६</sup> A reads *iyam*  
in all the examples; W expressly adds *pakshe yalopah*. <sup>७</sup> BD उत्त-  
रीज्जं. <sup>८</sup> A -सकट-. <sup>९</sup> BEW (and probably AD, but these are not so



॥ डस्य च ॥ २३ ॥

डकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तला<sup>१</sup>अं ।  
वलही ॥ प्राय इत्येवं ॥ दाडिमं । वडिमं । णिविडो ॥

॥ ठो ढः ॥ २४ ॥

ठकारस्यायुक्तस्यानादिभूतस्य ढकारो भवति ॥ म<sup>४</sup>ढं । जढरं ।  
कढोरं ॥

॥ अंकोठे ळः ॥ २५ ॥

अंकोठशब्दे ठकारस्य ळकारो भवति ॥ अंकोऴो ॥

॥ फो भः ॥ २६ ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ सिभा । सेभालि-  
आ । सभरी । सभलं ॥

॥ खघथधभां हः ॥ २७ ॥

खादोनां पंचानामयुक्तानामनादिवर्तिनां हकारो भवति ॥ खस्य  
तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जह<sup>६</sup>णो ॥ थस्य ॥ गाहा ।  
सवहो ॥ धस्य ॥ राहा । वहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥  
पख<sup>७</sup>लो । पलंघ<sup>८</sup>णो । अधीरो । अधणो । उवलङ्घ<sup>७</sup>भावो ॥

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । बधिर ।  
सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

clear) ढः and similarly in the ex. : E has in Sút. टो ढः; the Sanksh. Sára has ढः; see Lass. Inst., p. 209. <sup>१</sup> BDW and probably A तलाअं. <sup>२</sup> A om. <sup>३</sup> WDE have the ढ throughout; the other MSS. vary between ढ and ट; Cf. Lass. Inst., p. 209. <sup>४</sup> BW मढो; BDW add सढा = शठ. <sup>५</sup> W अंकोठे. <sup>६</sup> ACDE जहणो; BW -णं. <sup>७</sup> Obscure in AB, but plain in DE. <sup>८</sup> Plain in CDE; DE add the Sans. interpr.; W has several different examples.

॥ प्रथमश्रितिलनिषधेषु ढः ॥ २८ ॥

एतेषु थधयोर्ढकारो भवति ॥ पढमो । सिढिलो । णिसढो ॥

॥ कैटभे वः ॥ २९ ॥

कैटभशब्दे भकारस्य वकारो भवति ॥ केढवो ॥

॥ हरिद्रादीनां रो लः ॥ ३० ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हल<sup>३</sup>द्हा । चलणो । मुहलो । जहिडिलो । सोमालो । कलुणं । अंगुली । इंगालो । चि-  
लादो<sup>४</sup> । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर । युधिष्ठिर ।  
सुकुमार । करुण । अंगुरी । अंगार । किरात । परिखा । परिघ ।  
इत्येवमादयः ॥

॥ आदेर्यो जः ॥ ३१ ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥  
ज<sup>५</sup>ट्टी । जसो । जखो ॥ यष्टि । यशस् । यच्च ॥

॥ यष्ट्यां लः ॥ ३२ ॥

यष्टिशब्दे यकारस्य लकारो भवति ॥ लट्टी ॥

॥ किराते चः ॥ ३३ ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चि<sup>७</sup>लादो ॥

<sup>1</sup> WE have ढ plainly throughout, and so mostly A; but the other MSS. confuse it with ढ, D has ढ twice; Cf. Lass. Inst., p. 209, and Sanksh. Sára, S. 60. <sup>2</sup> W केढवो. <sup>3</sup> A हलिद्हा, but the i is a later insertion, and contradicts i., 13, and the other MSS. <sup>4</sup> A विलादो; W कि-. <sup>5</sup> D मज्जजट्टी and adds the Sans. मधुयष्टि; Cf. Lass., Inst., p. 100; W om. <sup>6</sup> BC च; W वः; D चः; A not plain. <sup>7</sup> The च is plain in BCD; W has व.

॥ कुञ्जे खः ॥ ३४ ॥

कुञ्जशब्दे आदेर्वर्णस्य खकारो भवति ॥ खुज्जो ॥

॥ दोलादंडदशनेषु डः ॥ ३५ ॥

एषु आदेर्वर्णस्य डकारो भवति ॥ डोला<sup>१</sup> । डंडो । डमणो ॥

॥ परुषपरिघपरिखासु फः ॥ ३६ ॥

एतेष्वआदेर्वर्णस्य फकारो भवति ॥ फरुसो । फलिहो । फलिहा ॥

॥ पनसे ऽपि<sup>३</sup> ॥ ३७ ॥

पनसशब्दे ऽपि पकारस्य फकारो भवति ॥ फणसो ॥

॥ विसिन्यां भः ॥ ३८ ॥

विसिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिसिणी ॥ स्त्रीलिंग-  
निर्देशादिह न भवति ॥ विसं<sup>४</sup> ॥

॥ मन्मथे वः ॥ ३९ ॥

मन्मथशब्दे आदेर्वर्णस्य वकारो भवति ॥ वम्महो ॥

॥ लाहले एः ॥ ४० ॥

लाहलशब्दे आदेर्वर्णस्य एकारो भवति ॥ एाहलो<sup>६</sup> ॥

॥ षट्शावकसप्तपर्णानां कः ॥ ४१ ॥

एतेषामादेर्वर्णस्य ककारो भवति ॥ कट्टी । कम्मुहो । क्वावओ ।  
क्त्तवसो ॥ षष्ठी । षण्मुख । शावक । सप्तपर्ण ॥

<sup>१</sup> A डोलो. <sup>२</sup> W पुरुष-. <sup>३</sup> DE om. Sūtra 37 and Comm. <sup>४</sup> After Sūtra 38, W gives a Sūtra, found also in Hema-ch., (cf. Sūtra 40) लाहललांगललांगूलेषु वा एः with ex. एाहलो । लाहलो । एांगलो । लांगलो । एांगुलं । लंगुलं । <sup>५</sup> ABC लाहले; DE लोहले; W लाहने (in Comm. लाहान). <sup>६</sup> ABC एाहलो; DE एिहलो; W एाह-  
णो; Cf. Lass. Inst., p. 197, and notes to S. 12 and S. 38, supra.

॥ नो णः<sup>१</sup> सर्वत्र ॥ ४२ ॥

आदेरिति निवृत्तं । सर्वत्र नकारस्य णकारो भवति ॥ णई ।  
कणञ्चं । वञ्चणं । माणुसो<sup>२</sup> ॥

॥ शषोः सः ॥ ४३ ॥

सर्वत्र शकारषकारयोः सकारो भवति ॥ शस्य ॥ संहो<sup>३</sup> । णिसा ।  
अंकुसो<sup>४</sup> ॥ षस्य ॥ संढो<sup>५</sup> । वसहो । कसाञ्चं ॥

॥ दशादिषु हः ॥ ४४ ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह<sup>६</sup> । एआरह ।  
वारह । तेरह ॥

॥ संज्ञायां वा ॥ ४५ ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हत्वं भवति ॥ दहमुहो  
दसमुहो । दहवलो दसवलो । दहरहो दसरहो ॥

॥ दिवसे सस्य ॥ ४६ ॥

दिवसशब्दे सकारस्य हकारो भवति<sup>७</sup> ॥ दिअहो<sup>८</sup> ॥

॥ स्नुषायां एहः<sup>९</sup> ॥ ४७ ॥

स्नुषाशब्दे षकारस्य एहकारो भवति<sup>१०</sup> ॥ सोएहा ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम  
द्वितीयः परिच्छेदः ॥

<sup>१</sup> W only नो णः. <sup>२</sup> Altered in A to माणंसिणी; BDW add अयुक्तस्येति  
किं । कन्दरा । अन्तरं. <sup>३</sup> A सहो. <sup>४</sup> A अंसो. <sup>५</sup> W संढो; the other  
MSS. are indistinct between -ढो and -ठो; Cf. ii., 24. <sup>६</sup> W दहो etc.  
<sup>७</sup> DW add वा. <sup>८</sup> DW add दिअसो; Cf. Lass. Inst., p. 219. <sup>९</sup> W न्ह.  
<sup>१०</sup> BD add a reference to i., 20.

॥ अथ तृतीयः परिच्छेदः ॥

॥ उपरिलोपः कगडतदपषसां ॥ १ ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य तावत् ॥ भत्तं । सित्यत्रो ॥ गस्य । मुद्धो । सिणद्धो ॥ डस्य । खग्गो । सञ्जो ॥ तस्य । उप्पलं । उप्पात्रो ॥ दस्य । मुग्गा । मुग्गरो ॥ पस्य । सुत्तो । पज्जत्तो ॥ षस्य । गोट्टी । णिट्टुरो ॥ सस्य । खलित्रं । णेहो ॥ भक्त । सिक्थक । मुग्घ । स्निग्घ । खद्ग । षड्ज । उत्पल । उत्पात । मुद्ग । मुद्गर । सुप्त । पर्याप्त । गोष्ठी । निष्ठुर । स्वलित । स्नेह ॥

॥ अधो मनयां ॥ २ ॥

मकारनकारयकाराणां युक्तस्याधःस्थितानां लोपो भवति ॥ मस्य । सोस्सं । रस्सी । जुग्गं । वग्गी ॥ नस्य ॥ णग्गो ॥ यस्य ॥ सोम्मो । जोग्गो ॥

॥ सर्वत्र लवरां ॥ ३ ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥ लस्य ॥ उक्का । वक्कलं । विक्कवो ॥ वस्य ॥ लोद्धुत्रो । पिक्कं ॥ रस्य ॥ अक्को । सक्को ॥ उल्का । वल्कल । विक्कव । लुब्धक । पक्क । अर्क । शक्क ॥

॥ द्रे रो वा ॥ ४ ॥

द्रशब्दे रेफस्य वा लोपो भवति ॥ दोहो । द्रोहो ॥ चंदो । चंद्रो ॥ रूहो । रूद्रो ॥

<sup>1</sup> Added from BDW. <sup>2</sup> Altered in A to -त्तं. Added from BDW.

<sup>4</sup> So in all the MSS. <sup>5</sup> W सोस्सो (wanting in BD) which it explains by सोम्म.

<sup>6</sup> A वाग्गी (wanting in BDW). <sup>7</sup> A originally लोद्धुवो,

like B; W लुद्धुत्रो; Cf. i., 20. <sup>8</sup> BD add सहो = शब्द.

॥ सर्वज्ञतुल्येषु ज्ञः ॥ ५ ॥

सर्वज्ञतुल्येषु जकारस्य लोपो भवति ॥ सव्वज्जो । इंगिअज्जो ॥ जानातेर्यान्येवरूपाणि तत्र जलोपः<sup>३</sup> ॥

॥ श्मश्रुश्मशानयोरादेः ॥ ६ ॥

श्मश्रुश्मशानयोरादेर्वर्णस्य लोपो भवति ॥ मस्सू<sup>४</sup> । मसाणं ॥

॥ मध्याङ्गे हस्य ॥ ७ ॥

मध्याङ्गशब्दे हकारस्य लोपो भवति ॥ मज्झसो<sup>५</sup> ॥

॥ ऋह्रक्षेषु नलमां स्थितिरुर्द्धं ॥ ८ ॥

ऋ ह्र क्ष इत्येतेष्वधःस्थितानां नकारलकारमकाराणां स्थितिरुर्द्धमुपरिष्ठाद्भवति ॥ ऋस्य । पुव्वण्हो । अवरण्हो ॥ ह्रस्य । कल्हारं । अल्हादो ॥ ह्रस्य । वण्हणो ॥

॥ युक्तस्य ॥ ९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्द्धमनुक्रमिष्यामो युक्तस्येत्येवं वेदितव्यं ॥ वच्च्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं हलो ऽन्यस्य<sup>७</sup> मा भूत् ॥

॥ ष्टस्य ठः ॥ १० ॥

ष्ट इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्टी । दिट्टी ॥

॥ अस्थिनि ॥ ११ ॥

अस्थिशब्दे युक्तस्य ठकारो भवति ॥ अट्टी ॥

<sup>१</sup> This Sūtra corrupt in AB (and in A the Comm. as well); CW ज्ञः; DE ज्ञस्य; BDEW agree in the Comm. and ex. <sup>२</sup> W adds मणोज्जो. <sup>३</sup> W अयं लोपः. <sup>४</sup> BDW मस्सू; A मस्सु. <sup>५</sup> E has स and so originally A; this is required by S. 50; Cf. Boehl. Śakunt., note p. 175; BW ण; D. n.l. <sup>६</sup> Sūtras 9, 10 and 11 are confused by Lassen. <sup>७</sup> A हलो

॥ स्तस्य थः ॥ १२ ॥

स्तशब्दस्य थकारो भवति । उपरिलोपापवादः ॥ हत्यो । समत्यो । थुई<sup>१</sup> । थवत्रो । कोत्युहो ॥ हस्त । समस्त । स्तुति । स्तवक । कौस्तुभ ॥

॥ न स्तंवे ॥ १३ ॥

स्तंशब्दे स्तकारस्य थकारो न भवति ॥ तंवो ॥

॥ स्तंभे खः ॥ १४ ॥

स्तंशब्दे स्तकारस्य खकारो भवति ॥ खंभो ॥

॥ स्याणावहरे ॥ १५ ॥

स्याणुशब्दे युक्तस्य खकारो भवति । अहरे । हराभिधेये न भवति ॥ खाणू ॥ अहर इति किं ॥ घाणू । हरो ॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति ॥ खोडत्रो ॥

॥ र्यश्याभिमन्युषु जः ॥ १७ ॥

र्य इत्यस्य श्याभिमन्युशब्दयोश्च युक्तस्य जकारो भवति ॥ कज्जं<sup>४</sup> । सेज्जा । अहिमज्जू<sup>५</sup> ॥

५न्त्ये. <sup>१</sup> So BDW ; A's थुरही is corrupt ; see Lass. Inst., p. 103.

<sup>२</sup> This Sūtra with its Comm. is variously written : AC (and probably B originally) as above ; DE (and B now) तः स्तंवे, with a corresponding Comm. but the same ex. ; W confuses Sūtras 13, 14. ; the text of AC is the simplest, the स् being elided by iii., 1. <sup>३</sup> So DE, and B has been altered to this ; ACW read the Sūt., कार्यश्याभिमन्युषु जः, and the Comm. एतेषु शब्देषु युक्तस्य, etc. The Sanksh. Sāra follows DE in its two rules 115, 134, the latter being र्यस्य ज्जो । कज्जं. <sup>४</sup> A

काज्जं. <sup>५</sup> So MSS. ; Cf. Lass. Inst., App., p. 53 ; D adds a reference

॥ त्वर्यधैर्यसौंदर्याश्चर्यपर्यंतेषु रः ॥ १८ ॥

एतेषु शब्देषु र्यस्य रेफो भवति ॥ त्वरं । धीरं । सुंदे<sup>१</sup>रं । अच्चेरं ।  
पेरंतं ॥

॥ सूर्ये वा ॥ १९ ॥

सूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूरो । सुज्जो ॥

॥ चौर्यसमेषु रिञ्चं ॥ २० ॥

चौर्यसमेषु शब्देषु र्यस्य रिञ्चं इत्यादेशो भवति ॥ चोरिञ्चं । सो-  
रिञ्चं । वीरि<sup>३</sup>ञ्चं ॥ चौर्य । शौर्य । वीर्य ॥ समग्रहणादाकृतिगणो ऽयं ॥

॥ पर्यस्तपर्याणसौकुमार्येषु लः ॥ २१ ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पल्लत्यं । पल्लाणं । सोअमल्लं ॥

॥ र्तस्य टः ॥ २२ ॥

र्त इत्येतस्य टकारो भवति ॥ केवट्टओ । णट्टओ । ण<sup>५</sup>ट्टई ॥

॥ पत्तने ॥ २३ ॥

पत्तनशब्दे युक्तस्य टकारो भवति ॥ पट्टणं ॥

॥ न धूर्तादिषु ॥ २४ ॥

धूर्त इत्येवमादिषु र्त इत्येतस्य टकारो न भवति ॥ धुत्तो । कित्तो ।  
वत्तमाणं । वत्ता । आवत्तो । संवत्तओ । णिवत्तओ । वत्तिआ ।  
अ<sup>६</sup>त्तो । कत्तरी । मुत्ती ॥ धूर्त । कीर्ति । वर्तमान । वार्त्ता । आवर्त ।  
संवर्तक । निवर्तक । वर्तिका । आर्त । कर्तरी । मूर्त्ति ॥

॥ गर्तेडः ॥ २५ ॥

to iii., 50. <sup>१</sup> So MSS.; Cf. i., 5. <sup>२</sup> D adds वाग्रहणात् पूर्वर्त्यश्यादि-  
सूत्रसामान्येन जकारः स्यात् (added in B in margin). <sup>३</sup> BD वि-  
रिञ्चं. <sup>४</sup> A ल्लः; for the doubling in the ex., cf. iii., 50, as in all  
such cases. <sup>५</sup> BW om.; D वट्टइ = वर्तते. <sup>६</sup> AW आत्तो.



गर्तशब्दे र्तस्य डकारो भवति ॥ गडुो ॥

॥ गर्दभसंमर्दवितर्दिविक्कर्दिषु र्दस्य ॥ २६ ॥

एतेषु र्दस्य डो भवति ॥ गडुहो । संमडुो । विअडुी । विक्डुी ॥

॥ त्यथ्यद्यां चक्जजाः ॥ २७ ॥

त्यथ्यद्य इत्येतेषां चक्ज इत्येते यथासंख्यं भवंति ॥ त्यस्य ॥ णिच्चं<sup>४</sup> ।  
पच्चच्चं<sup>५</sup> ॥ थ्यस्य ॥ रच्छा । मिच्छा । पच्चं ॥ द्यस्य ॥ विज्जा । वेज्जं<sup>६</sup> ॥  
नित्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य । विद्या । वैद्य ॥

॥ ध्यह्योर्झः ॥ २८ ॥

ध्य ह्य इत्येतयोर्झकारो भवति ॥ ध्यस्य ॥ मज्झं<sup>८</sup> । अज्झाओ ॥  
ह्यस्य ॥ वज्झओ । गुज्झओ ॥ मध्य । अध्याय । वाह्यक । गुह्यक ॥

॥ ष्कस्क्कां खः ॥ २९ ॥

ष्कस्क्कां खकारो भवति ॥ ष्कस्य ॥ मुक्खं<sup>९</sup> । पोक्खरो ॥ स्कस्य ॥  
खंदो । खंधो ॥ क्षस्य ॥ खदो । जक्खो ॥

॥ अच्चादिषु क्कः ॥ ३० ॥

अच्चि इत्येवमादिषु क्कारस्य क्कारो भवति ॥ अच्ची । लच्ची ।  
कुष्णो । कीरं<sup>१०</sup> । कुड्डो । उच्चित्तो । सरिच्चं । उच्चू । उच्चा । क्कारं ।  
रिच्चो । मच्चिआ । कुअं । कुरं । केत्तं । वच्चो । दच्चो । कुच्ची ॥

अच्चि । लच्ची । कुष्ण । कीर । कुब्ध । उल्लिप्त । सदृक्ष । दक्षु । उच्चन् ।  
क्षार । च्छक्ष । मच्चिका । क्षुत । क्षुर । क्षेत्र । वक्षस्<sup>११</sup> । दक्ष । कुच्चि ।  
इत्येवमादयः ॥

<sup>१</sup> W adds विमर्द. <sup>२</sup> W adds विमडुो. <sup>३</sup> A चक्जजाः; see note S. 21.  
<sup>४</sup> BDW सच्चं. <sup>५</sup> DE पच्चक्खं; AC seem to read पच्चश्चं; BW omit it;  
Qy. पच्चच्चं? see Sūtra 30. <sup>६</sup> A विज्जं (?) <sup>७</sup> The स्स in A is only a  
rudely formed झ. <sup>८</sup> BD add संझा = संध्या. <sup>९</sup> W सोक्खं = शुष्क.  
<sup>१०</sup> So BDW, with Sans. कुब्ध; A is not quite clear. <sup>११</sup> AW वक्ष; B वृक्ष.

॥ चमावृचचणेषु वा ॥ ३१ ॥

एतेषु चकारस्य ककारो भवति वा ॥ कृमा । खमा ॥ वृहो । रुखो ॥  
कृणं । खणं ॥ वृचशब्दे चकारस्याकारे कृते चणशब्दे चोत्सवाभिधा-  
यिनि कृत्वमिष्यते ॥

॥ अपक्षविस्मयेषु न्हः ॥ ३२ ॥

अ इत्येतस्य पक्षविस्मयशब्दयोश्च युक्तस्य न्हकारो भवति ॥ अस्य ॥  
गिन्हो । उन्हा । पन्हो । विन्हओ ॥ ग्रीष्म । उष्मन् । पक्ष्मन् । विस्मय ॥

॥ ऋसंष्णच्छाश्रां एहः ॥ ३३ ॥

ऋादीनां एह इत्ययमादेशो भवति ॥ ऋस्य । वएही । जएह् ॥  
स्यस्य ॥ एहाणं<sup>४</sup> । पएह्दं ॥ षस्य ॥ विएह् । कएहो ॥ छास्य ॥ सएहं ।  
तिएहं ॥ अस्य ॥ पएहो । सिएहो ॥ वऋि । जऋु । स्नान । प्रस्तुत । विष्णु ।  
कृष्ण । सच्छा । तीच्छा । प्रश्र । शिश्र ॥

॥ चिक्ले न्वः ॥ ३४ ॥

चिक्लशब्दे युक्तस्य न्व इत्ययमादेशो भवति ॥ चिन्वं<sup>५</sup> ॥

॥ घस्य फः ॥ ३५ ॥

घ इत्येतस्य फ इत्ययमादेशो भवति ॥ पुफ्फं । सफ्फं । णिफ्फाओ ॥  
पुघ । शघ । निघाय<sup>७</sup> ॥

॥ स्यस्य सर्वत्र स्थितस्य ॥ ३६ ॥

<sup>१</sup> DE add कृणो here; W adds चुरे ऽपि वेति केचित् । कुरो । खुरो ।  
<sup>२</sup> BDW स्न; A स्त wrongly; AW transpose छा and श्र in the Sūtra, but A agrees with BD in the order of the examples. <sup>३</sup> BD जएह्; A जएही; W जएह्ई. <sup>४</sup> Lass. om. <sup>५</sup> A has a marginal addition चिएहो ऽपि; C चिक्लापि. <sup>६</sup> DW णिफ्फाओ; ABC णिफ्फाओ. <sup>७</sup> So D; W has निघाव. <sup>८</sup> W स्यस्य फः; it reads S. 38 before S. 36.

स्य इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ फंसो ।  
फंदणं ॥ स्पर्श । स्पंदन ॥

॥ सि च ॥ ३७ ॥

स्यस्य क्वचित्<sup>२</sup> सि इत्ययमादेशो भवति ॥ पाडिसिद्धी ॥ प्रतिस्प<sup>४</sup>र्द्धिन् ॥

॥ वाघे ऽश्रुणि हः ॥ ३८ ॥

वाघशब्दे ष इत्येतस्य हकारो भवति अश्रुणि वाघे ॥ वाहो ॥  
अश्रुणि किं ॥ वप्फो ॥ वाघ उभन ॥

॥ कार्षापणे ॥ ३९ ॥

कार्षापणशब्दे युक्तस्य हकारो भवति ॥ काहा<sup>५</sup>वणो ॥

॥ श्वत्सुषां कः ॥ ४० ॥

एतेषां ककारो भवति ॥ श्वस्य । पच्छिमं । अच्छेरं ॥ त्सस्य । वच्छो ।  
वच्छरो ॥ प्सस्य । लिच्छा । जुगुच्छा<sup>६</sup> ॥ पश्चिम । आश्चर्य । वत्स । वत्सर ।  
लिप्सा । जुगुप्सा ॥

॥ वृश्चिके ञ्कः<sup>७</sup> ॥ ४१ ॥

वृश्चिकशब्दे श्वकारस्य ञ्क इत्ययमादेशो भवति ॥ विञ्कुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४२ ॥

उत्सुक उत्सव इत्येतयोः त्स इत्येतस्य ककारो न भवति ॥ श्वत्स-  
प्सां क इति प्राप्ते प्रतिषिध्यते ॥ उत्सु<sup>८</sup>ओ । उत्सु<sup>९</sup>वो ॥

<sup>१</sup> DE फंसो ; W फस्सो ; BC corrupt. <sup>२</sup> ABC om. <sup>३</sup> W पडिसिद्धा.  
<sup>४</sup> ABC om. ; W -स्पर्धा ; Cf. i., 2. <sup>५</sup> AC कहावणो. <sup>६</sup> BD add उच्छ-  
रा = अप्सरा. <sup>७</sup> So BD ; A originally had क्क but has been altered to  
to ञ्क ; W has च्क ; the same holds of the Prākṛit ex. in Comm.  
<sup>८</sup> A ओसुओ ; B उसओ ; C उसुवो ; D उसुओ ; E उत्सुओ ; W  
उत्सुओ. <sup>९</sup> A ओसवः ; BCD उसवो (C ड-) ; E उत्सवो ; W उत्सओ ;

॥ न्मो मः ॥ ४३ ॥

न्म इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे प्राप्ते ॥ जम्मो ।  
वम्महो ॥ जन्म । मन्मथ ॥

॥ म्मञ्जपंचाशत्यंचदशेषु णः ॥ ४४ ॥

म्न ज्ञ इत्येतयोः पंचाशत् पंचदश शब्दयोश्च युक्तस्य एकारो  
भवति ॥ म्मस्य ॥ पञ्जुष्णो ॥ ज्ञस्य ॥ जष्णो । विष्णाणं ॥ पष्णासा । पष्णर-  
हो ॥ प्रद्युम्न । यज्ञ । विज्ञान । पंचाशत् । पंचदश ॥

॥ तालवृन्ते एटः ॥ ४५ ॥

तालवृन्ते युक्तस्य एट इत्ययमादेशो भवति ॥ तालवेण्टञ्चं ॥

॥ भिन्दिपाले एडः ॥ ४६ ॥

भिन्दिपालशब्दे युक्तस्य एड इत्ययमादेशो भवति ॥ भिण्डिवालो ॥

॥ विक्कले भहौ वा ॥ ४७ ॥

विक्कलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेभ्लो । विहलो ॥

॥ आत्मनि पः ॥ ४८ ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा ॥

in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1; Cf. Sanksh. Sára, 138, 190. <sup>1</sup> Cf. iii., 2. <sup>2</sup> So CW and probably A (for Lassen's म्म); DE read Sútra न्यण्यम्नञ्ज- giving ex. in Comm., but न्य, ण्य are covered by iii., 2; B has been greatly altered. <sup>3</sup> BD पष्णास (D originally -सा); AE -सा; W -सो. <sup>4</sup> A पष्णा-. <sup>5</sup> B णः; एटः. <sup>6</sup> So BD; C भचाहौ; A ज्जहौ; W gives the Sútra विक्कले भो वा । adding to the Comm. अभावपच्चे सर्वत्र लवरा- मिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विहलो ॥. <sup>7</sup> BCD वेभ्लो; W वि-; A विज्जलो. <sup>8</sup> C अप्पा; A originally अप्पा but altered to आ-

॥ क्तस्य ॥ ४६ ॥

क्त इत्येतस्य प्रकारो भवति ॥ रूपं । रूपिणी ॥ योगविभागो नित्यार्थः ॥

॥ शेषादेशयोर्द्वित्वमनादौ ॥ ५० ॥

युक्तस्य यौ शेषादेशभूतौ तयोरनादौ वर्तमानयोर्द्वित्वं भवति ॥  
शेषस्य तावत् ॥ भुक्तं । मग्नो ॥ आदेशस्य ॥ लट्टी । दिट्टी । हत्यो ॥  
अनादाविति किं ॥ खलित्रं । खम्भो । थवत्रो ॥  
भुक्त । मार्ग । यष्टि । दृष्टि । हस्त । खलित । स्तंभ । स्तवक ॥

॥ वर्गेषु युजः पूर्वः ॥ ५१ ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्द्वित्वे ऽपि विहिते अध ऊर्द्धेन यो वर्गेषु वर्णो द्वितीयश्चतुर्थो वा विहितस्तस्य पूर्वः प्रथमस्तृतीयो वा भवति ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य तृतीयो द्वित्वेन विधीयते । अयुग्मयोः प्रथमतृतीयपंचमरूपयोः शेषादेशयोस्तु तावेव भवतः ॥

शेषस्य ॥ वक्खाणं । अग्धो । मुच्छा । णिज्झरो । लुद्धो । णिभ्ररो ॥  
आदेशस्य ॥ दिट्टी । लट्टी । वच्छो । विप्फरिसो । णित्यारो । जक्खो ।  
लच्छी । अट्टी । पुप्फं ॥

व्याख्यान । अर्घ । मूर्क्षा । निर्झर । लुब्ध । निर्भर । दृष्टि । यष्टि ।  
वक्षः । विस्पर्श । निस्तार । यक्ष । लक्ष्मी । अस्थि । पुष्प ॥

॥ नीडादिषु ॥ ५२ ॥

<sup>1</sup> Cf. viii., 40 ; and Pánini, vi., 2, 59. <sup>2</sup> AC वर्गेषु यः पूर्वः. <sup>3</sup> After भवति, AC have वर्गेषु युक्तस्य प्रथमतृतीययोर्द्वित्वेन विधीयते तत्र तावेव भवतः, and W seems equally confused: the remainder is therefore given from D, to which B has been altered: the examples are given as in BD, A being in several places illegible and confused.

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्वित्वं भवति ॥ ऐडुं ॥  
एनीडापीडेत्यादिना एत्वं ॥ सोत्तं । पेम्भं । वाहित्तं । उज्जुओ । जष्-  
ओ । जोव्वणं ॥ नीड । स्रोत । प्रेमन् । व्याहृत । च्चजु । जनक । यौवन ॥

॥ आस्रतास्रयोर्वः ॥ ५३ ॥

आस्र तास्र इत्येतयोर्द्वित्वेन वकारो भवति ॥ अंवं । तंवं ॥

॥ न र्होः ॥ ५४ ॥

रेफहकारयोर्द्वित्वं न भवति ॥ धीरं । तूरं । जीहा । वाहो ॥ धैर्य ।  
तूर्य । जिह्वा । वाघ ॥

॥ आडो ज्ञस्य ॥ ५५ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य द्वित्वं न भवति ॥ आणा । आ-  
एत्ती ॥ आज्ञा । आज्ञप्ति ॥ आड इति किं ॥ सष्ठा ॥ संज्ञा ॥

[ ॥ न विंदुपरे ॥ ५६ ॥ ]

अनुस्वारपरे द्वित्वं न भवति ॥ संकंतो । संज्ञा ॥ संक्रान्त । संध्या ॥

॥ समासे वा ॥ ५७ ॥

<sup>1</sup> Cf. i., 19. <sup>2</sup> AB -त्यं; D -तं; E -त्तं (DE add, with a similar variation, मुञ्जअरिवाहितणलिणपडिसंज्ञाव इति सेतौ; Cf. Höfer Zeitsch., vol. ii., p. 514); W om.; Cf. Lass. Inst., p. 233. <sup>3</sup> DE अज्जुओ. <sup>4</sup> So BCD plainly; Cf. Lass. Inst., App., p. 45. <sup>5</sup> W adds यत्र शेषादेशौ नस्तः द्वित्वंच दृश्यते स नीडगणे. <sup>6</sup> A अंवं तंवं (originally अंवं तंवं); BCDE अंवं (D orig. अंवं) तंवं; W अंम्वो तंवं; Hema-ch. has ताम्रामे म्वः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तंवं अंम्वं; Cf. Lass., p. 246. <sup>7</sup> BDE ज्ञादेशस्य. <sup>8</sup> W एतस्य णादेशस्य. <sup>9</sup> AW संष्ठा; DE add विष्त्ती; BDEW add ज्ञादेशस्येति किं (W ज्ञस्ये-) अक्खित्तं. <sup>10</sup> This Sūtra is only found in BDEW; Hema-ch. has a Sutra, *Na dirghānuswārāt* (i.e., *parayoh śeṣhādeśayor dweitvam.*) <sup>11</sup> This ex. only in

समासे शेषादेशयोर्वा द्वित्वं भवति ॥ एद्गगामो । एद्गगामो ।  
कुसुमपञ्चरो । कुसुमपञ्चरो । देवत्युद् । देवत्युद् । आणालखंभो ।  
आणालखंभो ॥ नदीग्राम । कुसुमप्रकर । देवस्तुति । आलानस्तंभ ॥

॥ सेवादिषु च ॥ ५८ ॥

सेवा इत्येवमादिषु चानादौ वा द्वित्वं भवति ॥ सेव्वा सेवा । एकं  
एत्रं । एकवो एहो । देव्यं दद्वं । असिक्वं असिक्वं । तेल्लोक्कं तेल्लोक्कं ।  
णिहिक्तो णिहिक्तो । तुण्हिक्को तुण्हिक्तो । कसिञ्चारो कसिञ्चारो ।  
दिग्घं दीहं । रत्ती राई । दुक्खिञ्चो दुहिञ्चो । अस्सो असो । इस्सरो  
ईसरो । विस्सासो वोसासो । णिस्सासो णीसासो । रस्सी रसो । मिक्तो  
मिक्तो । पुस्सो पुंसो ॥ सेवा । एक । नख । दैव । अशिव । त्रैलोक्य ।  
निहित । तूष्णीक । कर्णिकार । दीर्घ । रात्रि । दुःखित । अश्व । ईश्वर ।  
विश्वास । निश्वास । रश्मि । मित्र । पुष्य ॥

उभयत्र विभाषेयं सेवादीनामप्राप्ते दीर्घादीनां च प्राप्ते ॥

॥ विप्रकर्षः ॥ ५९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्लिष्टसिष्टरत्नक्रियाशार्ङ्गेषु तत्स्वरवत्पूर्वस्य ॥ ६० ॥

क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृष्टस्य च यः पूर्वा वर्णो  
निरर्थस्तस्य तत्स्वरता भवति । तेनैव पूर्वेण<sup>10</sup> स्वरेण<sup>11</sup> पूर्वा वर्णः सार्थो

B; DE instead संसो शेषस्य संस इति संसादेशः शेषः (?). <sup>1</sup> So D; AB  
एद्ग-; in the other words the MSS. clear up some doubtful letters of  
A; W has several errors here. <sup>2</sup> BDE तेल्लोक्कं; W तेल्लोक्कं. <sup>3</sup> B (not  
A) तेल्लोक्कं. <sup>4</sup> ADEW -क्तो; B -तो. <sup>5</sup> All the MSS. पुस्सो पुंसो (W  
पूसो). <sup>6</sup> AEW पुष्य (cf. Lass. Inst., p. 261); BD seem to read पुष्य which  
is better, as पुष्य is neuter in iii., 35. <sup>7</sup> AW शार्ङ्गेषु. <sup>8</sup> W here and  
elsewhere तत्स्वरूपवत्. <sup>9</sup> D स्वररहितः. <sup>10</sup> A पूर्वेण. <sup>11</sup> W वर्णेन,

भवति । इत्यर्थः ॥ किलिङ्गं । सिलिङ्गं । रञ्जणं । किरिञ्चा । सारंगो ॥

॥ कृष्णो वा ॥ ६२ ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य च तत्स्वरता ॥ व्यवस्थितविभाषेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न भवत्येव ॥ कसणो ॥ क<sup>१</sup>ण्हो ॥

॥ इः श्रीह्रीक्रीतक्लान्तक्लेशस्नानस्वप्नस्पर्शहर्षार्हगर्हेषु ॥ ६२ ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकारः तत्स्वरताच भवति ॥ सिरी । हिरी । किरीतो<sup>३</sup> । किलंतो । किलेसो । मिलाणं<sup>४</sup> । सिविणो<sup>५</sup> । फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ह्री । क्रीत । क्लान्त । क्लेश । स्नान । स्वप्न । स्पर्श । हर्ष । अर्ह । गर्ह ॥

॥ अः क्ष्मास्नाघयोः ॥ ६३ ॥

क्ष्मा स्नाघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्तत्स्वरताच भवति ॥ खमा । सलाहा ॥

॥ स्नेहे वा ॥ ६४ ॥

स्नेहशब्दे युक्तस्य विप्रकर्षो वा भवति । पूर्वस्य च अकारस्तत्स्वरता च भवति ॥ सणेहो । णेहो ॥

॥ उः पद्मतन्वीसमेषु ॥ ६५ ॥

पद्मशब्दे तन्वी इत्येवंसमेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च उकारस्तत्स्वरता च भवति ॥ पउमं<sup>८</sup> । तणुई<sup>९</sup> । लङ्गई ॥

which may account for the marginal addition in A, noticed by Lassen. <sup>१</sup> Lassen om. <sup>२</sup> W स्नान. <sup>३</sup> A कीरीतो; BD. किरितो; W किरिञ्चो. <sup>४</sup> W सिणाणं. <sup>५</sup> So DW (*cf.* i., 3); A सेविणो; B not clear. <sup>६</sup> W अत्. <sup>७</sup> A om. <sup>८</sup> So ABCW; DE पद्मं (but D not so originally); W adds क्वचित् प्पेमं (Hema-ch. पोमं.) <sup>९</sup> A om.



॥ ज्यायामीत् ॥ ६६ ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्स्वरता च ॥  
जीम्ना<sup>१</sup> ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम  
तृतीयः परिच्छेदः ॥

---

D adds गर्दू; W गुरुदू. <sup>१</sup> DE add another Sútra here, which is only supplied in the margin of B, and is not found even in W ; इवे व ॥ इव शब्दे व इति सर्वत्र निपात्यते ॥ पाणव्व धणं ॥ प्राण इव धनं ॥  
Cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sára, 385.  
The Sútra can have no place in this section.

॥ अथ चतुर्थः परिच्छेदः ॥

॥ संधावचामजलोपविशेषा बङ्गलं ॥ १ ॥

अचामिति प्रत्याहारग्रहणं । अजिति च । संधौ वर्तमानानामचां स्थाने अज्विशेषा लोपविशेषाश्च बङ्गलं भवन्ति ॥

अज्विशेषास्तावत् ॥ जउणअडं जउणाअडं । ए<sup>१</sup>इसोत्तो एइसो-  
त्तो । वङ्गमुहं वङ्गमुहं । कणउरं कण<sup>२</sup>जरं । सिरोवेअणा सिरवेअणा ।  
पीआपीअं पिआपिअं । सीआसीअं सिआसिअं<sup>३</sup> । सवोमुओ<sup>४</sup> सवोमूओ ।  
सरोरुहं सर<sup>५</sup>रुहं ॥

लोपविशेषाः ॥ राउलं राअउलं । तुहड्डं तुहअड्डं । महड्डं मह-  
अड्डं । वावडणं वाअवडणं । कुंभारो कुंभ<sup>६</sup>आरो । पवणुड्डअं ॥

<sup>१</sup> So AW (Cf. iii., 52); BD -तो in both; Qy. एइस्स-? <sup>२</sup> AB कण-

<sup>३</sup> ABW have only पीआपीअं सीआसीअं; DE have पिआपीअं पिआपिअं  
सिआसीअं सिआसिअं (D सीआसीअं सीआसिअं); DEW give the  
Sans. पीतापीत सितासित. <sup>४</sup> So BDEW (only W सव्वो-); A सव्वो-

मूलं सवोमुलं (the last ल confused); DE explain it by शिवामृत, W  
by सर्वोमृतः <sup>५</sup> A om. both. <sup>६</sup> The MSS. are here very corrupt;

तुहड्डं—आरो from BDEW (B त्ठहड्डं for the 1st, and om. the 3rd);

DEW add Sans. तवाड्डं ममाड्डं पादपतनं कुंभकारः; B then adds

सुवड्डं एवरिड्डो सुवणिड्डो पवणुड्डअं; W adds ताअळं तावळं । सुणिहा

सूणिहा । पवणुड्डअं पवणूड्डअं; A has instead after *rāaulam*, त्ठअड्डं

सुवच्चं पीलड्डं एवरिड्डो सुवणिड्डो (supplied in marg.) पवणुड्डअं with

no Sans. explanation.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः<sup>१</sup> ।

क्वचिन्नित्यं क्वचिदन्यदेव वङ्गलग्नहणात् । तेनान्यदपि लाक्ष्णिक-  
कार्यं भवति ।

॥ उदुम्बरे दोर्लोपः ॥ २ ॥

उदुम्बरशब्दे दु इत्येतस्य लोपो भवति ॥ उंवरं ॥

॥ कालायसे यस्य वा ॥ ३ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ४ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ यावदादिषु वस्य<sup>३</sup> ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव । ता  
ताव । पारा<sup>४</sup>ओ पारावओ । अणुत्तंत अणुवत्तंत । जी<sup>६</sup>अं जीविअं । एअं  
एव्वं । एअ एव्व । कुअलअं कुवल<sup>७</sup>अं ॥ यावत् । तावत् । पारावत् । अनु-  
वर्तमान<sup>८</sup> । जीवित । एवं । एव । कुवलथ । इत्येवमादयः ॥

॥ अन्यस्य हलः ॥ ६ ॥

वेति निवृत्तं<sup>९</sup> । शब्दानां योऽन्यो हल् तस्य लोपो भवति ॥ जसो ।

<sup>१</sup> No MS. gives this as a new Sútra ; W om. सर्वत्र and adds ह्रस्वश्च after लोपः, with several new examples, as एत्थि सक्कंती णिक्कंतो अत्तो etc. <sup>२</sup> DE अलाक्ष- ; W adds two new Sútras here, *Sam-yogapúrvo hraswah* and *Dirghádishu vá.* <sup>३</sup> W तस्य with a similar blunder in the Comm. <sup>४</sup> A पराओ. <sup>५</sup> B अणुतंत -वतंत ; D अणुत्तणं अणुवत्तणं (originally -त्तंतं) ; E अणुततं -वततं ; W om. <sup>६</sup> B जीईअं. <sup>७</sup> D adds चक्काओ चक्काओ (Cf. Sanksh. Sára, S. 196) देउलं देवउलं. <sup>८</sup> So AC and probably originally D ; BE अनुवर्तन. <sup>९</sup> AC om.

एहं<sup>१</sup> । सरो । कम्पो । जाव । ताव ॥ यशस् । नभस् । सरस् । कर्मन् ।  
यावत् । तावत् ॥

॥ स्त्रियामात् ॥ ७ ॥

स्त्रियां वर्तमानस्यान्त्यहल आकारो भवति ॥ सरिआ । पडिवआ ।  
वाआ ॥ सरित् । प्रतिपद् । वाच् ॥

॥ रो<sup>२</sup> रा ॥ ८ ॥

स्त्रियामन्त्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ घुरा ।  
गिरा ॥

॥ न विद्युति ॥ ९ ॥

विद्युच्छब्दे आकारो न भवति ॥ विञ्जू ॥

॥ शरदो दः ॥ १० ॥

शरच्छब्दस्यान्त्यहलो दो भवति ॥ सरदो ॥

॥ दिक्प्रावृषोः सः ॥ ११ ॥

दिक्शब्दस्यान्त्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा ।  
पाउसो ॥

॥ मो विन्दुः ॥ १२ ॥

अन्त्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्चं । वच्चं । भदं ।  
अग्गिं । द<sup>३</sup>दं । वणं । धणं ॥

॥ अचि म<sup>४</sup>श्च ॥ १३ ॥

अचि परतो मो<sup>५</sup> भवति वा ॥ फलमवहरद् । फलं अवहरद् ॥

<sup>१</sup> So B; the others एहो (Cf. S. 19). <sup>२</sup> Lassen reads this Sūtra in A as an ex. दोसा to S. 7. <sup>३</sup> D ददं explained by दृष्ट (दष्ट ?); A वदं; C वटुं; W वज्जं; B confuses this with the next Sūtra. <sup>४</sup> A adds वा in the margin. <sup>५</sup> D मो विन्दुः; W has मकारस्य मकारो भवति

॥ नञोर्हलि ॥ १४ ॥

नकारञकारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस्य<sup>१</sup> ॥ अंसो  
अम्सो । कंसो कम्सो ॥ अस्य ॥ वंचणीञ् वम्चणीञ् । विंझो विंम्झो ॥

॥ वक्रादिषु ॥ १५ ॥

वक्रादिषु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं<sup>४</sup> । हंसो । अंसू ।  
मंसू । गुंठी<sup>५</sup> । मंथं<sup>६</sup> । मणंसिणी । दंसणं<sup>७</sup> । फंसो । वणो<sup>७</sup> । पडिंसुदं<sup>८</sup> । अंसो ।  
अहिमुंको<sup>१०</sup> ॥ वक्र । त्यस्त्र । ह्रस्व । अश्रु । श्मश्रु । गृष्टि । मस्त<sup>११</sup> । मनस्वि-  
नी । दर्शन । स्पर्श । वर्ण । प्रतिश्रुत । अश्व । अभिमुक्त । इत्यादयः ॥

॥ मांसादिषु वा ॥ १६ ॥

मांसादिषु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मासं । कहं कह ।  
एणं एण<sup>१२</sup> । तहिं<sup>१२</sup> तहि । असुं<sup>१३</sup> असु ॥ तदयमपठितो मांसादिर्गणः । यत्र  
क्वचिद्दृत्तभङ्गभयात् त्यज्यमानः<sup>१४</sup> क्रियमाणश्च विन्दुर्भवति स मांसा-  
दिषु द्रष्टव्यः ॥

॥ ययि तद्वर्गीतः ॥ १७ ॥

चकाराद्विन्दुरपि.<sup>१</sup> MSS. om. <sup>२</sup> W has for these, अंधो अम्धो । कंधो  
कम्धो. <sup>३</sup> A विम्जो विजुञ्जो; B विम्जञ्जो विन्जुञ्जो; D विम्झो विं-  
ञ्जो (a. l. ding Sans. अन्स कन्स वञ्चनीय विन्ध्य); E विम्सो विंजञ्जो;  
W विंचू विम्चूञ्जो = वृश्चिक. <sup>४</sup> So A (not अंसं). <sup>५</sup> A गुडी; B गुठी;  
W गिडिं; DE गुंठी; Cf. Lass. Inst., p. 254. <sup>६</sup> AB (not C) मथं; Cf.  
iii., 56. <sup>७</sup> AB वणो; W वणं; DE वणो. <sup>८</sup> AE पडिस्सुदं (A originally  
पडिं-); BD पंडिस्सुदं; W पंडिसुदं. <sup>९</sup> AB असो. <sup>१०</sup> A अहिमुंको; B  
-मुको; W अहिमुको. <sup>११</sup> DE मस्तक; AB मूर्द्धन्; W n.l. <sup>१२</sup> So BD =  
तहिं; AC तिहिं -हि. <sup>१३</sup> So MSS. (W om.); A has no Sans. expl.;  
DE give असु; W adds several other examples. <sup>१४</sup> A om. <sup>१५</sup> ABCW  
झलि; DE ययि: the latter is taken, because all (except W) have अंस

ययि परतो विन्दुस्तद्वर्गांतो वा भवति ॥ सङ्का । सङ्खो । अङ्को ।  
अङ्गं । सञ्चरद् । सण्डो<sup>१</sup> । सन्तरद् । सम्य<sup>२</sup>त्ती ॥ ययीति किं । अंसो<sup>३</sup> ॥ वा-  
धिकारात् । पंकं । विंदू<sup>४</sup> । संका । संखो ॥

॥ नसांतप्रावृट्शरदः पुंसि ॥ १८ ॥

नकारांताः सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥ नां-  
ताः ॥ कम्मो । जम्मो । वम्मो ॥ सांताः ॥ जसो । तसो । सरो ॥ पा-  
उसो । सरदो ॥

॥ न शिरोनभसो ॥ १९ ॥

शिरस् नभस् इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । एहं ॥

॥ पृष्ठात्प्रश्नाः स्त्रियां वा ॥ २० ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुट्टी पुट्टं । अच्ची अच्चं<sup>५</sup> । पएहा  
पएहो ॥ पृष्ठ । अत्ति । प्रश्न ॥

॥ ओदवापयोः ॥ २१ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओलं भवति ॥ ओहांसो अव-  
हांसो ॥ ओसारिअं<sup>७</sup> अवसारिअं<sup>८</sup> ॥ अवहास । अपसारित ॥

॥ तल्लयोर्दात्तणी ॥ २२ ॥

तल् ल इत्येतयोः प्रत्यययोर्यथासंख्यं दात्तण इत्येतावादेशौ  
स्तः ॥ पीणदा । मूढदा । पीणत्तणं । मूढत्तणं ॥

॥ क्क ऊणः<sup>९</sup> ॥ २३ ॥

क्का प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।

as the ex. of the exception, which does not apply to झलि. <sup>१</sup> AB om.

<sup>२</sup> BD -ती. <sup>३</sup> AB अंसं; W रसं सोसं. <sup>४</sup> A -दुं; D दु; B n.l. <sup>५</sup> D अक्कि.

<sup>६</sup> B has उ for ओ. <sup>७</sup> So W; ABD -सारिअं. <sup>८</sup> A अप-; D adds ओवा-

हिअं अव-. <sup>९</sup> All except W क्का (Cf. Pán. vi., 4, 140); B has उण्.

काजण । दाजण ॥ गृहीत्वा । श्रुत्वा<sup>1</sup> । कृत्वा । दत्त्वा ॥

॥ द्रुण इरः शीले ॥ २४ ॥

शीले यस्तृन्प्रत्ययो विहितस्तस्य इर इत्ययमादेशो भवति ॥ भ्रम-  
णशीलो भमिरो । हसनशीलो हसिरो<sup>3</sup> ॥

॥ आल्विस्त्रोस्त्रालवन्तेन्ता मतुपः ॥ २५ ॥

आलु इल्ल उल्ल आल वन्त इन्त इत्येत आदेशा मतुपः स्या-  
भवन्ति ॥

आलुस्तावत् ॥ ईसालू । णिद्दालू ॥ इल्लः ॥ विआरिल्लो । माला-  
इल्लो ॥ उल्लः ॥ विआरुल्लो ॥ आलः<sup>6</sup> ॥ धणालो । सद्दालो<sup>7</sup> ॥ वन्तः ॥  
धणवन्तो । जोवणवन्तो<sup>8</sup> ॥ इन्तः<sup>9</sup> ॥ रोसाइन्तो पाणाइन्तो<sup>10</sup> ॥ यथा-  
दर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्षावत्<sup>11</sup> । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्दवत् ।  
यौवनवत् । रोषवत्<sup>12</sup> । प्राणवत् ॥

[क्वचिदा<sup>13</sup> मतुपो ऽन्यस्य मंतो वा दृश्यते क्वचित् ।

हणुमा । हणुमंतो ॥

इल्लोस्त्रावपरे प्रायः शैषिकेषु प्रयुजते ।

पौरस्थं पुरोभवं पुरिल्लं । आत्मीयं अप्पुल्लं ॥

परिमाणे किमादिभ्यो भवंति केद्दहादयः ।

केद्दहं केत्तिअं । जेद्दहं जेत्तिअं । तेद्दहं तेत्तिअं । एद्दहं एत्तिअं ॥

<sup>1</sup> So W ; DE सुप्ता ; AB have no Sans. <sup>2</sup> So EW ; A दृन् ; BD दृन्.

<sup>3</sup> DE add भमिता हसिता. <sup>4</sup> DE -वंतेता ; B here corrupt. <sup>5</sup> W has पा-  
अइल्लो, and in the next line विआरउल्लो. <sup>6</sup> DE अल्लः ; and ल्ल in ex.

<sup>7</sup> A सदा-. <sup>8</sup> D जोव्व-. <sup>9</sup> DE इतः here and in ex. <sup>10</sup> W रोस- ; BW  
पाणइंतो ; D माणइतो. <sup>11</sup> AB have no Sans. expl. <sup>12</sup> D मान- ; W  
प्रा-

<sup>13</sup> The passage enclosed in brackets is only found in AC, and

कृत्वसो ङत्तमित्यन्ये । देशी शब्दः स इष्यते ।

सञ्जत्तं । सहस्रङ्गत्तं ॥

जातौ वा स्वार्थिकः कः ।

जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥ ]

॥ विद्युत्पीताभ्यां लः ॥ २६ ॥

विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवति ॥ विज्जू । विज्जु-  
ली ॥ पीञ्जं । पीञ्जलं ॥

[ ॥ वृन्दे वो रः ॥ २७ ॥ ]

वृन्दशब्दे वकारात्परः स्वार्थे रेफो वा प्रयोक्तव्यः ॥ व्रंदं । वंदं ॥

॥ करेणां रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेरू ॥ पुंसि<sup>6</sup>  
न भवति ॥ करेणू ॥

॥ आलाने लनोः ॥ २९ ॥

आलानशब्दे लकारनकारयोर्हल्मात्रयोः स्थितिपरिवृत्तिर्भवति ॥  
आणालखंभो ॥

has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prākṛita Sanjīvanī. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to Sūtra 25, but it will be further discussed in the Appendix. <sup>1</sup> BDEW here recommence ; DE add वा ; W has विद्युत्पीतादिभ्यो लः, adding as new examples सामलो दीहलो सीञ्जलं. <sup>2</sup> DE add वा, and it is supplied in the margin of A. <sup>3</sup> This Sutra not in ABC. <sup>4</sup> W -परस्य. <sup>5</sup> W वृन्दं विंदं. <sup>6</sup> DW add करेणामिति स्त्रीलिंगनिर्देशात्. <sup>7</sup> Cf. iii., 57.



॥ वृहस्पतौ वहीर्भञ्जौ ॥ ३० ॥

वृहस्पतिशब्दे वकारहकारयोर्यथासंख्यं भकारअकारौ भवतः ॥  
भञ्ज<sup>२</sup>प्फई ॥

॥ मलिने लिमोरिलौ वा ॥ ३१ ॥

मलिनशब्दे लिकारनकारयोर्यथासंख्यमिकारलकारौ वा भवतः ॥  
मदूलं । मलिणं ॥

॥ गृहे घरो ऽपतौ ॥ ३२ ॥

गृहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति ॥  
घरं भवने ॥ अपताविति किं ॥ गहवई ॥

॥ दाढादयो बज्जलं ॥ ३३ ॥

दाढा इत्येवमादयः शब्दा बज्जलं निपात्यन्ते दंष्ट्रादिषु ॥ दंष्ट्रा ।  
दाढा ॥ इदानीं । ए<sup>५</sup>ण्हिं ॥ दुहिता । धी<sup>६</sup>आ धू<sup>६</sup>दा ॥ चा<sup>७</sup>तुर्यं । चा<sup>७</sup>तु-  
लि<sup>७</sup>त्रं ॥ मंडू<sup>८</sup>कः । मंडू<sup>८</sup>रो ॥ गृहे निहितं । घरे णि<sup>९</sup>हितं ॥ उत्पलं ।  
कंदो<sup>१०</sup>ट्टो ॥ गोदावरी । गोला ॥ लला<sup>११</sup>टं । णि<sup>११</sup>डालं ॥ भूः । भु<sup>१२</sup>म<sup>१२</sup>आ ॥  
वैदूर्यं । वेलु<sup>१३</sup>रि<sup>१३</sup>त्रं ॥ उभयपार्श्वं । अवहोवासं ॥ चूतः । मा<sup>१४</sup>दं<sup>१४</sup>दो मा<sup>१४</sup>अं<sup>१४</sup>दो ॥

<sup>१</sup> A भञ्जः <sup>२</sup> BW -प्फई. <sup>३</sup> AB इल वा. <sup>४</sup> So DW and probably A ;  
B has been corrected from ठ to ढ ; several variations occur in the  
examples of this Sūtra : Cf. Sanksh. Sāra, 162, 165. <sup>५</sup> BCE एण्हीं ;  
D एण्ही. <sup>६</sup> A only दिधी ; B धिया दिट्टी ; W only धूआ. <sup>७</sup> Altered  
in A n.l. ; C चाड-. <sup>८</sup> Altered in A to मंडूओ ; B n.l. ; DE मडूरो.  
<sup>९</sup> AB णिहिलं (B altered to -तं). <sup>१०</sup> A -हो (?) ; W -ट्टं. <sup>११</sup> A लिडालं ;  
D णे- ; W adds another form लडलं ; AC end here. <sup>१२</sup> WE भूमआ ;  
DEW give Sans. म्रू ; Cf. Sanksh. Sāra, 162. <sup>१३</sup> B वेभिरि<sup>१३</sup>त्रं. <sup>१४</sup> W  
मरिंदो मअंदो ; W has besides as new examples, प्रत्यूषः । गोसो ॥  
कांतः । ललहो ॥ कवलः । णेघर ॥ कर्कटी । वालुकी ॥ चिंता । तत्तिं.

आदिशब्दो ऽयं प्रकारे<sup>१</sup> । तेन सर्व एव देशसंकेतप्रवृत्तभाषाशब्दाः  
परिगृहीताः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे संकीर्णविधिर्नाम  
चतुर्थः परिच्छेदः ॥

---

<sup>१</sup> D adds प्रकारः सादृश्यं.

॥ अथ पंचमः परिच्छेदः ॥

॥ अत ओत्सोः ॥ १ ॥

अकारांताच्छ्रद्धात्परस्य सोः स्थाने ओत्वं भवति ॥ वच्छो । वस-  
हो । पुरि<sup>१</sup>सो ॥ वृ<sup>२</sup>क्षः । वृषभः । पुरुषः ॥

॥ जश्शसोर्लोपः ॥ २ ॥

अत इत्यनुवर्तते । अकारांतस्थानंतरं यौ जश्शसौ तयोर्लोपो  
भवति ॥ वच्छा सोहंति । वृक्षाः शोभंते । जश्श<sup>३</sup>सुडस्यांसु दीर्घ इति  
दीर्घे कृते पश्चात्लोपो जसः ।

वच्छे णिअच्छ<sup>४</sup>ह । वृक्षान्नियच्छ<sup>५</sup>त ॥ एच सुपि इत्येत्वे कृते शसो  
लोपः ॥

॥ अतो मः ॥ ३ ॥

अकारांतस्थानंतरं यो ऽम् द्वितीयैकवचनं तदकारस्य लोपो  
भवति ॥ वच्छं पेक्खद् ॥ मो विंदुरिति विंदुः ॥

॥ टामोर्णः ॥ ४ ॥

अतो ऽनंतरं टामोस्तृतीयैकवचनषष्ठीबहुवचनयोर्णकारो भवति ॥  
वच्छेण । वच्छ<sup>७</sup>ण । एच सुपीत्येत्वं । जश्श<sup>८</sup>सुडस्यांसु दीर्घ इति दीर्घः ॥

॥ भिसो हिं ॥ ५ ॥

अतो ऽनंतरस्य भिसो हिं भवति ॥ वच्छेहिं ॥ एच सुपि इत्येत्वं ॥

<sup>१</sup> D adds हरिसो = हर्ष, and quotes iv., 1. <sup>२</sup> D generally has वत्स.  
<sup>३</sup> BE जसुडस्यांसु; D जसुभ्यसुडस्यांसु; Cf. v., 11. <sup>४</sup> W उवह = पश्यत.  
<sup>५</sup> Deest in A. <sup>६</sup> Cf. v., 12. <sup>७</sup> B -णं. <sup>८</sup> D जसुशसुभ्यसुडस्यांसु; E जश-  
डस्यांसु; B om. <sup>९</sup> This Sūtra not in B.

॥ उमेरादोदुहयः ॥ ६ ॥

अतो ऽनंतरस्य उमेः पंचम्येकवचनस्य स्थाने आ दो दु हि इत्येत  
आदेशा भवन्ति ॥ वच्चा । वच्चादो । वच्चादु । वच्चाहि ॥ जश्शस्ड-  
स्यांसु दीर्घत्वं ॥

॥ भ्यसो हितो सुतो ॥ ७ ॥

अतो ऽनंतरस्य भ्यसो हितो सुतो इत्येतावादेशौ भवतः ॥ वच्चा-  
हितो । वच्चासुतो ॥ एच सुपि इति चकारेण दीर्घत्वं ॥

॥ स्सो उमः ॥ ८ ॥

अतो ऽनंतरस्य उमः स्स इत्यादेशो भवति ॥ वच्छस्स ॥

॥ डेरेस्सो ॥ ९ ॥

अतो ऽनंतरस्य डेः ए स्मि इत्यादेशौ भवतः ॥ वच्चे । क्वचिद्  
डसिड्योर्लोपः ॥ वच्छस्मि ॥

॥ सुपः सुः ॥ १० ॥

अतो ऽनंतरस्य सुपः सु इत्यादेशो भवति ॥ वच्चेसु । एच सुपि  
इत्येत्वं ॥

॥ जश्शस्डस्यांसु दीर्घः ॥ ११ ॥

जसादिषु परतो ऽतो दीर्घो भवति ॥ वच्चा सोहन्ति<sup>६</sup> । जश्शसो-  
र्लोप इति जसो लोपः ॥ वच्चा<sup>७</sup>दो आगदो । वच्चादु । वच्चाहि ॥ उमे-  
रादोदुहयः ॥ वच्चाण ॥ टामोर्णः ॥

<sup>१</sup> B जस्डस्यांसु; D as in p. 39, note 3; E as in p. 39, note 8. <sup>२</sup> W  
डेरेस्मि. <sup>३</sup> Cf. v., 13; DW add इत्यकारलोपः (not in E). <sup>४</sup> A सु;  
E सुं. <sup>५</sup> B corrupt; D जस्भ्यस्डस्यांसु; E जस्डस्यांसु. <sup>६</sup> Only W has  
an ex. of शस्, i.e., वच्चे, adding अत्र प्रथमं दीर्घस्तत एत्वं ततो लोपः  
<sup>७</sup> Only EW add वच्चा.

॥ एच सुष्यडिङ्सोः ॥ १२ ॥

अत अकारस्यैत्वं भवति सुपि परतो डिङ्सौ वर्जयित्वा । चकारा-  
द्दीर्घश्च ॥ वच्चे पेक्वह ॥ जश्शसोर्लोपः ॥ वच्चेण । टामोर्णः ॥ वच्चे-  
हिं ॥ वच्चेसु ॥

चकाराद्दीर्घश्चेति ॥ वच्चाहिंतो वच्चासुंतो ॥ भ्यसो हिंतो सुंतो ॥  
अडिङ्सोरिति किं ॥ वच्छस्मि । वच्छस्म ॥

॥ क्वचिद्ङ्सिङ्योर्लोपः ॥ १३ ॥

अतो ङ्सि डि इत्येतयोः परतः क्वचिसोपो भवति ॥ वच्चा आ-  
गदो । ङ्सेरादोदुहय इति ॥ वच्चे ठिअं । डेरेम्नोत्येत्वं ॥

॥ इदुतोः शसो णो ॥ १४ ॥

इदुदंतयोः शसो णो भवति ॥ अग्गिणो पेक्वह<sup>७</sup> । वाउणो पेक्व ॥

॥ ङ्सो वा ॥ १५ ॥

इदुदंतयोर्ङ्सो वा णो भवति ॥ अग्गिणो । अग्गिस्स ॥ वाउणो ।  
वाउस्स ॥ अग्नेः । वायोः ॥

॥ जसश्च<sup>८</sup> ओ यूत्वं<sup>९</sup> ॥ १६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजत्वं वा । चका-  
राद् णोच ॥ अग्गीओ । वाऊओ ॥ अग्गिणो । वाउणो ॥

<sup>१</sup> सुपि—त्वा not in AB. <sup>२</sup> W चकाराद्दीर्घो भ्यसि. <sup>३</sup> DE अकारस्य.  
<sup>४</sup> E परयोः. <sup>५</sup> D वच्चा; ABW वच्चादो; E has both. <sup>६</sup> W अग्गीणो  
and वाऊणो. <sup>७</sup> The MSS. here and elsewhere vary between पेक्व and  
पेक्व. <sup>८</sup> वा inserted in margin of ABD. <sup>९</sup> W has two Sūtras for  
S. 16, i.e., two various readings of the same, with distinct commen-  
taries जस ओ वो वा ऽत्वं यूत्वंच ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्या-  
देशो भवतः । अत्वं इत्वं ऊत्वंच विकल्पेन । चकारात् णो ऽपि । पक्षे

॥ टा णा ॥ १७ ॥

इदुदंतयोष्ठाविभक्तेः णा इत्ययमादेशो भवति ॥ अग्गिणा । वाउणा ॥

॥ सुभिस्सुप् दीर्घः ॥ १८ ॥

इदुदंतयोः सु भिस् सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्गी । वाऊ ॥ भिस् ॥ अग्गीहिं । वाऊहिं ॥ सुप् ॥ अग्गीसु । वाऊसु ॥

॥ स्त्रियां शस उदोतौ ॥ १९ ॥

स्त्रियां वर्तमानस्य शस उत् ओत् इत्येतावादेशौ भवतः ॥ मालाउ मालाओ । णईउ णईओ । वळ्ळउ वळ्ळओ ॥

[ ॥ जसो वा ॥ २० ॥ ]

जसः स्त्रियां उत् ओत् इत्येतावादेशौ वा भवतः । पक्षे अदंतवत् ॥ मालाउ । मालाओ । माला<sup>३</sup> ॥

॥ अमि ह्रस्वः ॥ २१ ॥

अमि परतः स्त्रियां ह्रस्वो भवति ॥ मालं । णइं । वळ्ळं ॥

॥ टाडस्डीनामिदेददातः ॥ २२ ॥

टा डस् डि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा भवंति ॥

टा ॥ णईइ । णईए । णईअ । णईआ कअं ॥ डस् ॥ णईइ । णईए । णईअ । णईआ वणं ॥ डि ॥ णईइ । णईए । णईअ । णईआ ठिअं ॥

अदंतवत् ॥ अग्गीओ अग्गीवो अग्गिणो अग्गओ अग्गवो अग्गी । वाऊओ etc. : then follows जसश्च ओ यूवं.<sup>१</sup> W स्त्रियां जसो रुदोतौ.

<sup>२</sup> This Sūtra is only found in BDE (D erroneously डसो वा both in Sūt. and Comm.) and in the Prākṛ. Sanj. <sup>३</sup> So E ; B मालाई ; D

मालस्स मालाइ. <sup>४</sup> W टाडसिडस्डीनामि-

॥ नातो ऽदातौ ॥ २३ ॥

आत आकारांतस्य स्त्रीलिंगस्यानंतरं टाङ्स्ङीनां अत् आत् इत्ये-  
तावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाद् मालाए ।  
कञ्च । धणं । ठिञ्च ॥

॥ आदीतौ बज्जलं ॥ २४ ॥

स्त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ बज्जलं प्रयोक्तव्यौ ॥  
सहमाणा सहमाणी । हलद्वा हलद्दी । सुप्पणहा सुप्पणही । काहा  
काही ॥

॥ न नपुंसके ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घत्वं न भवति । सौ दीर्घः पूर्वस्येत्यनेन  
इदुदंतयोः प्राप्तं पूर्वस्य दीर्घत्वं न नपुंसके इत्यनेन बाध्यते ॥ दहिं ।  
मज्जं । हविं ॥ दधि । मधु । हविः ॥

॥ इज्जशसोर्दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जशसोः स्थान इदादेशो भवति पूर्वस्यच<sup>७</sup>

<sup>१</sup> W as before ; the कञ्च etc. are used to imply the inst. gen. and loc. cases, i.e., कृतं धनं स्थितं. <sup>२</sup> A आदितौ ; B अदितौ ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. <sup>३</sup> AB have only this ex. <sup>४</sup> W then adds another Sút. (S. 25) यत्तत्किमः ॥ बज्जलमित्यनुवर्तते । यत्तत्किम् इत्येतेषु परतः आतः स्थान ईत्यय-  
मादेशो भवति । स्त्रियामित्यनुवर्तते । प्रथमैकवचनवर्ज । ए आदेशश्च  
बज्जलवचनात् ॥ जीए तीए कीए जीहिं तीहिं कीहिं । पच्चे जाए ताए  
काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः  
D adds the six examples of the genitive to the preceding Súra ; Cf.  
vi., 6. <sup>५</sup> W adds सौ दीर्घः पूर्वस्य. <sup>६</sup> सौ—बाध्यते given from DE  
(Cf. S. 18) ; ABW om. and add धणं वणं in the ex. <sup>७</sup> AB only दीर्घश्च.

दीर्घः ॥ वणाद् । दहीद् । मङ्गद् ॥

॥ नामंत्रणे<sup>१</sup> सावोत्वदीर्घविंदवः ॥२७॥

आमंत्रणे गम्यमाने सौ परत ओत्वदीर्घविंदवो न भवति । अत ओत्सोरित्योत्वं प्राप्तं । सुभिस्सुप्सु दीर्घ इति दीर्घः । सोर्विंदुर्नपुंसक इति विंदुर्प्राप्तः ॥ हे वच्छ<sup>२</sup> । हे अग्नि । हे वाउ । हे वण । हे दहि । हे मङ्ग ॥

॥ स्त्रियामात एत् ॥ २८ ॥

स्त्रियामामंत्रणे आतः स्थाने एत्वं भवति सौ परतः ॥ हे माले । हे माले ॥ अंत्यस्य हल इति सोर्लोपः<sup>३</sup> ॥

॥ ईदूतोर्ह्रस्वः ॥ २९ ॥

आमंत्रणे ईदूतोर्ह्रस्वो भवति ॥ हे एद् । हे वङ्ग ॥

॥ सोर्विंदुर्नपुंसके ॥ ३० ॥

नपुंसके वर्तमानस्य सोर्विंदुर्भवति ॥ वणं । दहिं । मङ्गं ॥

॥ ऋत आरः सुपि ॥ ३१ ॥

ऋकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भत्तारो सो-  
हद् । भत्तारं पेक्खसु । भत्तारेण कञ्चं ॥

॥ मातुरात् ॥ ३२ ॥

माहसंबंधिन ऋकारस्याकारो भवति ॥ मात्रा सोहद् । मात्रं  
पेक्खसु । मात्राद् कञ्चं । मात्राए ॥

॥ उर्जशस्तडाडस्सुप्सु वा ॥ ३३ ॥

जशस्तडाडस्सुप्सु परत ऋकारस्य स्थाने उकारादेशो भवति वा<sup>४</sup> ॥

<sup>१</sup> W सोः. <sup>२</sup> AB om. masc. ex. <sup>३</sup> Cf. iv., 6. <sup>४</sup> W adds स्त्रियां. <sup>५</sup> W puts S. 30 after S. 26. <sup>६</sup> B सौ by mistake. <sup>७</sup> W उण जशस्तडाडसिडस्सु वा and transposes Sūtras 32, 33. <sup>८</sup> The examples in AB are rather obscure, and the forms from भत्तार are only fully given in DE.



जस् । भत्तुणो भत्तारा ॥ शस् । भत्तुणो भत्तारे ॥ टा<sup>२</sup> । भत्तुणा  
भत्तारेण ॥ डस् । भत्तुणो भत्तारस्स<sup>३</sup> ॥ सुप् । भत्तूसु भत्तारेसु ॥ आ-  
रादिः पूर्ववत् ॥

॥ पितृभ्रातृजामातृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परत च्छतो ऽरो भवति । आरापवादः ॥ पित्ररं  
पित्ररेण । भात्ररं भात्ररेण । जामात्ररं जामात्ररेण ॥

॥ आच<sup>५</sup> सौ ॥ ३५ ॥

पित्रादीनामाकारो भवति सौ परतः ॥ चकारादरश्च ॥ पित्रा  
पित्ररो । भात्रा भात्ररो । जामात्रा जामात्ररो ॥

[ ॥ राज्ञश्च<sup>६</sup> ॥ ३६ ॥ ]

राजन्शब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ राज्ञा ॥

[ ॥ आमंत्रणे वा विंदुः ॥ ३७ ॥ ]

राजन्शब्दस्य आमंत्रणे वा विंदुः स्यात् ॥ हे राज्ञं । हे राज्ञ ॥

[ ॥ जश्शस्डसां णो ॥ ३८ ॥ ]

राज्ञ उत्तरेषां जस् शस् डस् इत्येतेषां णो इत्ययमादेशो भवति ॥  
राज्ञाणो पेक्खंति । राज्ञाणो पेक्ख । राज्ञाणो धणं । रस्सो धणं ॥

[ ॥ शस एत् ॥ ३९ ॥ ]

राज्ञ परस्य शस ए इत्ययमादेशो भवति ॥ राज्ञे पेक्ख । राज्ञाणो  
पेक्ख ॥

[ ॥ आमो<sup>७</sup> णं ॥ ४० ॥ ]

राज्ञ उत्तरस्यामः षष्ठोबहुवचनस्य णं इत्ययमादेशो भवति ॥

<sup>१</sup> W भत्तुणे ; A om. <sup>२</sup> A ए, but C टा. <sup>३</sup> D (not E) भत्तुस्स. <sup>४</sup> A भत्तु-  
स्सु (?). <sup>५</sup> D आच्च. <sup>६</sup> These Sūtras on *rajan* (S. 36—44) are only found in  
DEW ; W has a few variations ; DE agree. <sup>७</sup> W puts S. 40 after S. 43.

रात्राणं ॥

[॥ टा णा ॥ ४१ ॥]

राज्ञ उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ राइणा ॥

[॥ डसश्च द्वित्वं वांत्यलोपश्च ॥ ४२ ॥]

राज्ञ उत्तरस्य डसादेशस्य टादेशस्यच वा विकल्पेन द्वित्वं भवति ।  
अंत्यस्यच लोपः ॥ रसो राइणो धणं ॥ राइणा रसा कञ् ॥

[॥ इदद्वित्वे ॥ ४३ ॥]

वेति निवृत्तं । डसादेशस्य टादेशस्यच अकृते द्वित्वे राज्ञ इत्वं  
भवति ॥ राइणो राइणा ॥ कृते द्वित्वे त्वित्वं न भवति ॥ रसो रसा ॥

[॥ आ णोणमोरडसि ॥ ४४ ॥]

णोणमोः परयोः राज्ञो जकारस्य आकारादेशः स्यात् । अडसि  
षष्ठ्येकवचने न भवति ॥ रात्राणो पेक्वंति । रात्राणो पेक्व । रात्राणं  
धणं ॥ अडसीति किं ॥ राइणो रसो धणं ॥ श्लेषमदंतवत् ॥ रात्रं । रा-  
एहिं । रात्रा रात्रादो रात्रादु । रात्राहितो रात्रासुतो । रात्रमि  
राए राएसु ॥ राजानं । राजभिः । राज्ञः । राजभ्यः । राज्ञि । राजसु ॥

[॥ आत्मनो ऽप्पाणो वा ॥ ४५ ॥]

आत्मनो ऽप्पाण इत्यादेशो भवति वा ॥ अप्पा<sup>३</sup> । अप्पाणो ॥

[॥ इत्त्वद्वित्ववर्जं राजवदनादेशे ॥ ४६ ॥]

आत्मनो ऽनादेशे राजवत्कार्यं स्यादित्वद्वित्वे वर्जयित्वा ॥ अप्पा ।  
अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

[॥ ब्रह्माद्या आत्मवत् ॥ ४७ ॥]

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत्साधवो भवंति ॥ ब्रह्मा ब्रह्मा-

<sup>१</sup> W जलोपो वा. <sup>२</sup> W णोणयोरादडसि. <sup>३</sup> Cf. iii., 48. <sup>४</sup> This  
Sūtra is only found in DEW. ; W adds the forms अत्ता अत्ताणो.

णो ॥ जुवा जुवाणो । अद्वा अद्वा<sup>१</sup>णो ॥ ब्रह्मन् । युवन् । अध्वन् एव-  
मादयो लक्ष्याणुसारेणानुगंतव्याः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे लिंगविभक्त्यादेशः  
पंचमः परिच्छेदः ॥

---

<sup>१</sup> ACW आणद्वा आणद्वाणो; A om. Sans.; W explains it by  
अनद्वा<sup>१</sup>न्; B *n.l.*

॥ अथ षष्ठः परिच्छेदः ॥

॥ सर्वादेर्जस एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जस एत्वं भवति ॥ सव्वे । जे । ते । के । कदरे ॥  
सर्वे । ये । ते । के । कतरे ॥

॥ डेः स्मिंमित्याः ॥ २ ॥

डेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्मिं<sup>२</sup> म्मि त्य इत्येत  
आदेशा भवन्ति ॥ सव्वस्मिं । सव्वम्मि । सव्वत्थं<sup>३</sup> ॥ इअरस्मिं । इअरम्मि  
इअरत्थं<sup>५</sup> ॥ सर्वस्मिन् । इतरस्मिन् ॥

॥ इदमेतत्किंयत्तद्दृष्टा इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो  
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणा<sup>६</sup> ॥ पत्ते । इमेण ।  
एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन । तेन ॥

॥ आम एमिं ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एमिं इत्ययमादेशो वा भवति ॥  
इमेमिं इमाणं<sup>७</sup> । एदेमिं एदाण । केमिं काण । जेमिं जाण । तेमिं  
ताणं<sup>८</sup> ॥

॥ किंयत्तद्द्वो डम आमः ॥ ५ ॥

<sup>१</sup> ABW स्मि for स्मं <sup>२</sup> ABW स्मि, but all have सव्वस्मिं; Cf. S. 15.  
<sup>३</sup> A -त्या. <sup>४</sup> B -स्मि. <sup>५</sup> A -त्या. <sup>६</sup> So BD and Hema-ch. ; A W कइणा  
जइणा तइणा. <sup>७</sup> A -णा for -ण in these second forms; B -णं. <sup>८</sup> W  
adds स्त्रीलिंगे ऽप्येतानि रूपाणि ॥ इमासिं । एदासिं । कासिं । जासिं ।

किं । यत् । तत् । एभ्य उत्तरस्य डस आस इत्ययमादेशो भवति  
वा ॥ कास । कस्स ॥ जास । जस्स ॥ तास । तस्स ॥

॥ इङ्गः स्मा से<sup>१</sup> ॥ ६ ॥

इकारान्तेभ्यः किमादिभ्य उत्तरस्य डसः स्मा से इत्येतावादेशौ  
भवतः ॥ किस्मा । कीसे । कीआ । कीए । कीअ । कीइ<sup>२</sup> ॥ जिस्मा । जीसे ।  
जीआ । जीए । जीअ । जीइ ॥ तिस्मा । तीसे । तीआ । तीए । तीअ । तीइ ॥

॥ डेहिं ॥ ७ ॥

किमादिभ्य उत्तरस्य डेः हिं इत्ययमादेशो भवति वा ॥ कहिं ।  
कस्मिं । कम्मि । कत्य ॥ जहिं । जस्मिं । जम्मि । जत्य ॥ तहिं । तस्मिं ।  
तम्मि । तत्य ॥

॥ आहे इआ काले ॥ ८ ॥

किञ्चत्तङ्गो डेः काले आहे इआ इत्यादेशौ वा भवतः ॥ काहे ।  
जाहे । ताहे ॥ कइआ<sup>३</sup> । जइआ । तइआ ॥ कहिं इत्यादयो ऽपि ॥  
कदा । यदा । तदा ॥

॥ त्तो<sup>४</sup> दो डसेः ॥ ९ ॥

किञ्चत्तङ्गो डसेः त्तो दो इत्येतावादेशौ भवतः ॥ कत्तो । कदो ॥  
जत्तो । जदो ॥ तत्तो । तदो ॥

॥ तद ओश्च<sup>५</sup> ॥ १० ॥

तद उत्तरस्य डसेरोकारादेशो भवति वा ॥ तो । तत्तो । तदो ॥

तासिं ॥ <sup>१</sup> W reads S. 6, डसः स्मासो स्त्रियां ॥ इकारान्तेभ्यश्चाकारां-  
तेभ्यश्च स्त्रियां किमादिभ्य उत्तरस्य डसः स्मा सो etc., after the ex.  
it adds डसग्रहणेन डसिङ्ग्रहणं (Cf. v., 22, var. lect.) Cf. Lass.  
Inst., p. 321—3. <sup>२</sup> BW कीई, and similarly जीई तीई. <sup>३</sup> B कईआ  
etc. <sup>४</sup> BD तो for त्तो, and similarly in Comm. <sup>५</sup> W तद उश्च. <sup>६</sup> AW  
उकार-. <sup>७</sup> A om.; W तउ; for तो cf. S. 20; Hema-ch. also gives it,

॥ ङसा से ॥ ११ ॥

वेति वर्तते । तदो ङसा सह से इत्ययमादेशो भवति । पक्षे यथा-  
प्राप्तं ॥ से । तास<sup>१</sup> । तस्स ॥

॥ आमा सिं ॥ १२ ॥

तद् आमा सह सिं इत्ययमादेशो वा भवति ॥ सिं । ताण<sup>३</sup> ॥ तेषां  
तासां ॥

॥ किमः कः ॥ १३ ॥

किंशब्दस्य सुपि परतः क इत्ययमादेशो भवति ॥ को । के । केण ।  
केहिं<sup>४</sup> ॥

॥ इदम इमः ॥ १४ ॥

सुपि परत इदम इम इत्ययमादेशो भवति ॥ इमो । इमे । इमं ।  
इमेण । इमेहिं ॥

॥ सस्मिमोरदा ॥ १५ ॥

सस्मिमोः परत इदमो ऽदादेशो वा भवति ॥ अस्स । इमस्स<sup>७</sup> ॥  
अस्सिं<sup>८</sup> इमस्सिं<sup>९</sup> ॥

॥ डेर्देन हः ॥ १६ ॥

इदमो दकारेण सह डेः स्थाने हकारादेशो वा भवति ॥ इह ॥  
पक्षे । अस्सिं । इमस्सिं । इमस्मि ॥

and it is found in the Setubandha ; see Höfer, Zeitsch., p. 517. <sup>१</sup> A  
om.Sans.; BD add तस्य तस्याः (for से?); W adds स्त्रियामपि से तिस्सा ।  
ङ्स्ग्रहणे ङसिग्रहणं से तत्तो. <sup>२</sup> Only in DW. <sup>३</sup> So BDE (B ताणं);  
A स्सिं ताणा; W सिं ताण तेसिं; Hema-ch. also has सिं. <sup>४</sup> AB कहिं  
<sup>५</sup> DW add वा; B confuses Sūtras 14, 15. <sup>६</sup> W सस्मिमोरदा. <sup>७</sup> A इद-  
मस्स. <sup>८</sup> W अस्मि(अस्सिं in S.16.) <sup>९</sup> A इदमस्सिं, but not so in S.16. <sup>१०</sup> Added

॥ न त्यः ॥ १७ ॥

इदमः परस्य डेः त्य इत्ययमादेशो न भवति ॥ डेः स्त्रिंशित्या इति प्राप्ते प्रतिषिध्यते ॥ इह । अस्त्रिं । इमस्त्रिं । इमस्त्रिं ॥

॥ नपुंसके स्वमोरिदमिणमिणमो ॥ १८ ॥

नपुंसकलिङ्गे इदमः स्वमोः परतः सविभक्तिकस्य इदं इणं इणमो इत्येते त्रय आदेशा भवन्ति ॥ इदं । इणं । इणमो<sup>१</sup> धणं ॥

॥ एतदः सावोलं वा ॥ १९ ॥

एतच्छब्दस्य सौ परत ओलं वा भवति ॥ नित्ये प्राप्ते विकल्प्यते ॥ ए<sup>२</sup>स । एसो ॥ एषः ॥

॥ त्तो<sup>३</sup> डसेः ॥ २० ॥

एतदः परस्य डसेः त्तो इत्ययमादेशो भवति ॥ ए<sup>४</sup>त्तो । एदादो । एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्ययोस्तलोपः ॥ २१ ॥

एतदस्तकारस्य त्तोत्ययोः परतो लोपो भवति ॥ ए<sup>६</sup>त्तो । एत्य ॥

॥ तदेतदोः सः सावनपुंसके ॥ २२ ॥

तच्छब्दस्य एतच्छब्दस्य यस्तकारः तस्य सकारादेशो भवति अनपुंसके सौ परतः ॥ सो पुरिसो । सा महिला । एस । एसो । एसा ॥ सा<sup>७</sup>विति किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥ तं एदं धणं ॥

॥ अदसो दो मुं<sup>८</sup> ॥ २३ ॥

अदसो दकारस्य सुपि परतो मुं इत्ययमादेशो भवति ॥ अमू

from DW. <sup>१</sup> A इणमं. <sup>२</sup> A एसा (?); W has as an ex. एदो एदं = एतत्. <sup>३</sup> DW तो. <sup>४</sup> BD (not W) एतो. <sup>५</sup> DW तो-. <sup>६</sup> D एतो; for these cf. Lass., p. 129. <sup>७</sup> सावितिकिं and its examples not in A. <sup>८</sup> A मू; B मूः. <sup>९</sup> AB मू.

पुरिसो । अमू महिला । अमू<sup>१</sup>ओ पुरिसा । अमू<sup>२</sup>ओ महिलाओ । अमं<sup>३</sup>  
वणं । अमूदं वणादं ॥

॥ हश्च सौ<sup>४</sup> ॥ २४ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अहं<sup>५</sup> पुरिसो ।  
अह महिला । अह वणं ॥ हादेशो ऽयमोत्प्लवविंदून् त्रिष्वपि लिंगेषु  
परत्वाद्वाधते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो ऽयं । आशब्दविधानात् । यदित ऊर्द्धमनुक्रमिष्यामः  
पदस्य तद्भवतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ युञ्जदस्तं तुमं<sup>६</sup> ॥ २६ ॥

सावित्येव । युञ्जदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ भवतः ॥  
तं आगदो । तुमं आगदो ॥

॥ तुंचामि<sup>७</sup> ॥ २७ ॥

युञ्जदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंचं<sup>८</sup> ॥ तुं  
पेक्वामि । तुमं पेक्वामि ॥

॥ तुञ्जे तुञ्हे<sup>९</sup> जमि ॥ २८ ॥

<sup>१</sup> So DE ; A om. ; B अमूणो ; W अमूउ. <sup>२</sup> W अमूउ. <sup>३</sup> B अमू.  
<sup>४</sup> Cf. Lass. Inst., p. 327. <sup>५</sup> B अहं throughout. <sup>६</sup> DE युञ्जदस्तं तुवं and  
similarly in Comm. <sup>७</sup> ABC तंचामि ; DE तंचामि ; W (and the  
Prákr. Sanjív.) तुंचामि ;—if तं be correct, it must be the enclitic  
form (Cf. Lass. Inst., p. 328) but it is probably a mistake for तुं in  
copying from a MS. in the Bengálí character. <sup>८</sup> W तं तुमंच ; DE  
seem to give तुमंच as a new Sútra, and add to this in its Comm.  
चकारात् तुं तुवंच. <sup>९</sup> MSS. ह्य here : in the following Sútras D



युष्मद्ः पदस्य जसि परतः तुञ्जे तुन्हे इत्येतावादेशौ भवतः ॥  
तुञ्जे आगदा । तुन्हे आगदा ॥

॥ वोच शसि ॥ २६ ॥

शसि युष्मद्ः पदस्य वो इत्यादेशो भवति । चकारात् तुञ्जे  
तुन्हे च ॥ वो पेक्खामि ॥ तुञ्जे तुन्हे पेक्खामि ॥

॥ टाड्योस्तद् तए तुमए तुमे ॥ ३० ॥

युष्मदुत्तरयोः टा डि इत्येतयोः तद् तए तुमए तुमे इत्येत आ-  
देशा भवन्ति ॥ टा ॥ तद् तए तुमए तुमे कञ्च ॥ डि ॥ तद् तए तुमए  
तुमे ठिञ्च ॥

॥ डसि तुमोतुह<sup>१</sup>तुञ्जतुन्हेतुम्माः ॥ ३१ ॥

युष्मद्ः पदस्य डसि तुमो तुह तुञ्ज तुन्हे तुम्मा इत्येत आदेशा  
भवन्ति ॥ तुमो पदं । तुह तुञ्ज तुन्हे तुम्मा पदं ॥

॥ आडि च ते दे ॥ ३२ ॥

आडि तृतीयैकवचने चकाराद् डसि च परतो युष्मद्ः पदस्य ते दे  
इत्येतावादेशौ भवतः ॥ ते कञ्च । दे कञ्च ॥ ते धणं । दे धणं ॥

॥ तुमाद् च ॥ ३३ ॥

आडि युष्मद्ः पदस्य तुमाद् इत्ययमादेशो भवति ॥ तुमाद् कञ्च ॥

॥ तुञ्जेहिं तुन्हेहिं तुम्मेहिं भिसि ॥ ३४ ॥

भिसि परतो युष्मद्ः पदस्य तुञ्जेहिं तुन्हेहिं तुम्मेहिं इत्येत आ-  
देशा भवन्ति ॥ तुञ्जेहिं तुन्हेहिं तुम्मेहिं कञ्च ॥

generally has न्ह, the other MSS. ह्य (Cf. iii., 8); W generally writes

द्स्स for ज्स्स. <sup>१</sup> तुम्मा plain in CEW; AB not clear, except in one ex.;

D reads तुम्मा, corrected in the margin to तुम्मा; only D has तुन्हे, the

others तुह्य. <sup>२</sup> W adds चकारात् डसि च. <sup>३</sup> So MSS. plainly; D as

॥ डसौ तत्तो तदत्तो तुमादो तुमादु तुमाहिं ॥ ३५ ॥

डसौ परतो युष्मदः पदस्य तत्तो तदत्तो तुमादो तुमादु तुमाहि इत्येत आदेशा भवन्ति ॥ तत्तो आगदो । तदत्तो तुमादो तुमादु तुमाहि आगदो ॥ त्वदागतः ॥

॥ तुम्हाहिंतो तुम्हासुंतो भ्यसि ॥ ३६ ॥

युष्मदः पदस्य पंचमीबहुवचने भ्यसि तुम्हाहिंतो तुम्हासुंतो इत्येतावादेशौ भवतः ॥ तुम्हाहिंतो तुम्हासुंतो आगदो ॥

॥ वो भे तुज्झाणं तुम्हाणमामि ॥ ३७ ॥

आमि परतो युष्मदः पदस्य वो भे तुज्झाणं तुम्हाणं इत्येत आदेशा भवन्ति ॥ वो धणं । भे धणं । तुज्झाणं तुम्हाणं धणं ॥

॥ डौ तुमस्मि ॥ ३८ ॥

युष्मदः पदस्य डौ परतः तुमस्मि इत्यादेशो भवति ॥ तुमस्मि ठिअं ॥ पूर्वोक्ताश्च तदप्रभृतयश्चत्वारो ऽप्यादेशा भवन्ति ॥

॥ तुज्झेसु तुम्हेसु सुपि ॥ ३९ ॥

युष्मदः पदस्य सप्तमीबहुवचने तुज्झेसु तुम्हेसु इत्येतावादेशौ भवतः ॥ तुज्झेसु ठिअं । तुम्हेसु ठिअं ॥

॥ अस्मदो हमहमहअं सौ ॥ ४० ॥

अस्मदः पदस्य सौ परतो हं अहं अहअं इत्येत आदेशा भवन्ति ॥ हं अहं अहअं करेमि ॥

before, तुम्भेहिं, corrected in the margin; only D म्ह for ह्म in the second form. <sup>1</sup> BD ततो तदतो, but B not so originally. <sup>2</sup> AW -हयः as a compound; Cf. S. 48. <sup>3</sup> So BDE; A has वो भे तुज्झाणं तुम्हाणं आमि; W वो ते तुज्झाणं तुम्हाणमामि; and similarly in the Comm. of each. <sup>4</sup> पूर्व—भवन्ति not in A; Cf. S. 30. <sup>5</sup> So BDW (and

॥ अहन्मि<sup>१</sup>रमिच ॥ ४१ ॥

अमि परतो ऽस्मद्ः पदस्य अहन्मि इत्ययमादेशो भवति । सौ च ॥  
अहन्मि पेक्ख । अहन्मि करेमि ॥ मां प्रेक्ष्स्व । अहं करोमि ॥

॥ मं ममं ॥ ४२ ॥

अमीति वर्तते । अस्मद्ः पदस्य अमि परतो मं ममं इत्येतावादेशौ  
भवतः ॥ मं ममं पेक्ख ॥

॥ अन्हे जश्श<sup>२</sup>सोः ॥ ४३ ॥

अस्मद्ः पदस्य जश्शसोः परतः अन्हे इत्ययमादेशो भवति ॥ अन्हे  
आगदा । अन्हे पेक्ख ॥

॥ ए<sup>३</sup>णो शसि ॥ ४४ ॥

अस्मद्ः पदस्य शसि परतो एणो इत्ययमादेशो भवति ॥ एणो पेक्ख ॥  
अस्मान् प्रेक्ष्स्व ॥

॥ आडि मे ममाद् ॥ ४५ ॥

अस्मद्ः पदस्य आडि परतो मे ममाद् इत्येतावादेशौ भवतः ॥  
मे कअं । ममाद् कअं ॥

॥ डौच मद् मए ॥ ४६ ॥

अस्मद्ः पदस्य डौ परतो मद् मए इत्येतावादेशौ भवतः । चका-  
रात्तृतीयैकवचनेच ॥ मद् मए ठिअं । मद् मए कअं ॥

॥ अन्हेहिं भिमि ॥ ४७ ॥

probably C); A तुह्नेसु तुम्नेसु as in S. 37; A has तुमेसु in ex. <sup>1</sup> A  
अहमि in Sút. and ex.; W reads the Sút. अहन्मि चामि. <sup>2</sup> A leaf  
(Sútras 43—58) is here lost in A (Cf. Lass. Inst., p. 330); C has the  
missing Sútras, but often corrupt. <sup>3</sup> BCDE एणे; W एणो; Hema-ch.  
gives as his Sút. अन्हे अन्हो अन्ह एण शसा. <sup>4</sup> B टाविभक्तौ.

अस्मदः पदस्य भिसि अन्हेहिं इत्ययमादेशो भवति ॥ अन्हेहिं कञ् ॥

॥ मत्तो मद्त्तो ममादो ममादु ममाहि डसौ ॥ ४८ ॥

अस्मदः पदस्य डसौ परत एत आदेशा भवन्ति ॥ मत्तो गदो ।  
मद्त्तो । ममादो ममादु ममाहि गदो ॥

॥ अन्हाहिंतो अन्हासुंतो भ्यसि ॥ ४९ ॥

अस्मदः पदस्य भ्यसि परत अन्हाहिंतो अन्हासुंतो इत्येतावादेशौ  
भवतः ॥ अन्हाहिंतो अन्हासुंतो गदो ॥

॥ मे मम मह मज्झ डसि ॥ ५० ॥

अस्मदः पदस्य डसि परत एत आदेशा भवन्ति ॥ मे धणं । मम मह  
मज्झ धणं ॥

॥ मज्झ<sup>४</sup>णो अन्हे अन्हाणमन्हे आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मज्झ<sup>६</sup>णो अन्हे  
अन्हाणं अन्हे धणं ॥ अस्माकं धनं ॥

॥ ममन्मि डौ ॥ ५२ ॥

अस्मदः पदस्य डौ परतो ममन्मि इत्यादेशो भवति ॥ ममन्मि  
ठिञ्चं ॥ पूर्वोक्तौ मद् मए इत्येतौच<sup>७</sup> ॥

॥ अन्हेसु सुपि ॥ ५३ ॥

अस्मदः पदस्य सप्तमीबहुवचने सुपि परतः अन्हेसु इत्ययमादेशो  
भवति ॥ अन्हेसु ठिञ्चं ॥

<sup>१</sup> B ममत्तो. <sup>२</sup> B om.; Sūtras 48, 49 desunt in C. <sup>३</sup> B अन्हेहिंतो  
अन्हेसुंतो. <sup>४</sup> W मज्झाणो. <sup>५</sup> BC om. अन्हे; the Prāk. Sanj. om. मज्झ  
and varies between णो and णे. <sup>६</sup> BC मज्झणो (in one word); W मज्झा-  
णो; E has no Comm.; only D मज्झ धणं णो धणं, which Hema-ch.  
confirms. <sup>७</sup> पूर्व—तौच added from B; Cf. S. 46. <sup>८</sup> D अन्हेसुं.

॥ द्वेदो ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ द्विशब्दस्य दो इत्यथमादेशो भवति सुपि परतः ॥ दोहिं<sup>१</sup> । दोसु<sup>१</sup> ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्ति<sup>२</sup> ॥ ५५ ॥

त्रिशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहिं<sup>३</sup> । तीसु<sup>४</sup> ॥ त्रिभिः । त्रिषु ॥

॥ तिष्णि<sup>५</sup> जश्शस्भ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शस्भ्यां सह तिष्णि इत्यादेशो भवति ॥ तिष्णि आगदा । तिष्णि पेक्ख ॥ त्रय आगताः । त्रीन्प्रेक्षस्व ॥

॥ द्वेदुवे दोणि वा ॥ ५७ ॥

द्विशब्दस्य जश्शस्भ्यां सह दुवे दोणि इत्येतावादेशौ भवतः ॥ दुवे कुणंति । दोणि कुणंति ॥ पक्षे दो कुणंति ॥ द्वौ कुरुतः ॥ दुवे पेक्ख । दोणि पेक्ख । पक्षे दो पेक्ख ॥ द्वौ प्रेक्षस्व ॥

॥ चतुरश्चत्तारो चत्तारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शस्भ्यां सह चत्तारो<sup>६</sup> चत्तारि इत्येतावादेशौ भवतः ॥ चत्तारो चत्तारि पुरिसा कुणंति । चत्तारो चत्तारि पुरिसे पेक्ख<sup>७</sup> ॥

॥ एषामामो एहं<sup>८</sup> ॥ ५९ ॥

<sup>१</sup> D दोसुं. <sup>२</sup> W (and the Prákr. Sanj.) त्रेस्ती. <sup>३</sup> So W ; the other MSS. ति-. <sup>४</sup> So CW ; the others तिसु (D -सुं). The Prák. Sanj., Sanksh. Sára, and Hema-ch. all have *i* ; Cf. Lass., Inst., p. 102. <sup>५</sup> B तिस्म (*sic*) ; C तिणा ; D तिष्णि ; E तिस्मि (*sic*) ; W तिणि ; Cf. Lass., p. 319. <sup>६</sup> A recommences here ; cf. p. 55, note 2. <sup>७</sup> W adds भिसादौ रेफतकारयोर्लोपः । तेन चऊहिं etc. <sup>८</sup> A ह् throughout.

एषां द्वित्रिचतुः शब्दानामामः स्थाने एहं इत्ययमादेशो भवति ॥  
दोएहं धणं । तिएहं धणं । चतु<sup>१</sup>एहं धणं ॥

॥ शेषो ऽदंतवत् ॥ ६० ॥

शेषः सुब<sup>२</sup>विधिरदंतवद्भवति । अकारांताद् भिसो हिं इत्ययमादेश उक्त इकारोकारांतादपि भवति । अग्गीहिं वाऊहिं । एवं मालाहिं एर्दहिं वळ्ळहिं । अग्गिस्स वाउस्स । अग्गीदो । वाऊदो । अग्गीदु । वाऊदु । एवं दोहिं<sup>३</sup> तीहिं चऊहिं ॥

॥ न डिङ्स्योरेदातो ॥ ६१ ॥

इकारोकारांतानां डिङ्स्योरदंतवद् एकाराकारौ न भवतः<sup>६</sup> ॥  
अग्गिम्मि वाउम्मि । अग्गीदो वाऊदो । अग्गीदु वाऊदु । अग्गीहि वाऊहिं<sup>७</sup> ॥

॥ ए भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्वं न भवति ॥  
अग्गीहिंतो वाऊहिंतो ॥ अग्गीसुंतो । वाऊसुंतो ॥

॥ द्विवचनस्य बज्जवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिङांच द्विवचनस्य बज्जवचनं प्रयोक्तव्यं ॥

<sup>१</sup> ACDE चतुएहं; W चउएहं; B om. and confuses the Comm. of SS. 59, 60. <sup>२</sup> So D; A शेषेषु विधि-. <sup>३</sup> W तीहिं; the rest तिहिं; Cf. note 4, p. 57; *mox* W चऊहिं; A चदुहिं; BDE चउहिं; the other Gram. have ú. <sup>४</sup> A इकारांतात्; B -तानां; W इकाराद्यंतानां. <sup>५</sup> Cf. v. 6, 9. <sup>६</sup> W added च to the Sút., and, therefore, adds erroneously here चकाराद् भिसि च. <sup>७</sup> The MSS. have अग्गीहिं, etc., the anusw. being optionally added or not by S. iv., 16. <sup>८</sup> ACDE (and the Prák. Sanj.) ए; BW आ; and similarly in the comm.; Cf. v. 12, and Lass., p. 310.

वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहिं । वच्छाहिंतो ॥ वृक्षयोः । वच्छा-  
ण । वच्छेसु ॥

तिङो यथा ॥ तिष्ठतः । चिट्ठंति ॥

॥ चतुर्थ्याः षष्ठी ॥ ६४ ॥

चतुर्थीविभक्तेः स्थाने षष्ठीविभक्तिर्भवति ॥ वम्हण<sup>२</sup>स्स देहि । वम्ह-  
णाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे सर्वनाम  
परिच्छेदः षष्ठः ॥

---

<sup>१</sup> A चतुर्थी. <sup>२</sup> A वंभण-; D वभ- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ ततिपोरिदेतौ ॥ १ ॥

त तिप् इत्येतयोरेकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥  
पठइ पठए । सहइ सहए ॥ पठति पठते । सहति सहते ॥

॥ थास्त्रिपोः सि से ॥ २ ॥

थास्त्रिप् इत्येतयोरेकैकस्य स्थाने सि से इत्येतावादेशौ भवतः ॥ पठ-  
सि पठसे । सहसि सहसे ॥

॥ इट्मिपोर्मिः ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ पठामि । हसामि । सहामि ॥

॥ न्तिहेत्यामोमुमा वङ्गेषु ॥ ४ ॥

वङ्गेषु वर्तमानानां तिङां स्थाने न्ति ह इत्यां मो मु म इत्येत आ-  
देशा भवन्ति ॥ प्रथमपुरुषस्य । रमन्ति<sup>९</sup> । पठन्ति । हसन्ति ॥ मध्यमस्य ॥  
रमह । पठह । हसह । पठित्या<sup>१०</sup> ॥ उत्तमस्य ॥ पठामो<sup>११</sup> । पठमु । पठम ॥

<sup>१</sup> BD ते. <sup>२</sup> The MSS. often read पठ; cf. ii., 24. <sup>३</sup> So MSS.; it is reversed in the comm. of S. 5. <sup>४</sup> एकै- not in A. <sup>५</sup> A मि. <sup>६</sup> A पठमि, etc. <sup>७</sup> AW ति in Sút. and comm. <sup>८</sup> ABD इत्या आमो; W इत्य आमो; Hema-ch. and the Prákṛita Sanj. have इत्या and मो, which seems better; cf. S. 7; E has no comm. <sup>९</sup> The anusw. in these ex. erased in A; W seems to have रमन्ति, etc. <sup>१०</sup> ADE पठित्या; B पठीत्या; W पठित्य; cf. Lass., p. 336, and *infra*. Sút. 17. <sup>११</sup> E पठमो; cf. S. 31.



॥ अत ए से ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्थासोर् ए से इत्या-  
देशावत् एव परौ भवतः<sup>१</sup> । नान्यस्मात् ॥ ततिपोः । रमए पठए ॥  
सिप्थासोः । रमसे पठसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्तेर्लोपः<sup>२</sup> ॥ ६ ॥

अस्तेर्धातोः थास्त्रिपोरादेशयोः परतो लोपो भवति ॥ सुत्तो सि ।  
पुरिसो सि ॥ सुप्तो ऽसि । पुरुषो ऽसि ॥

॥ मिमोमुमानामधो हश्च ॥ ७ ॥

मिमोमुमानामस्तेः परेषामधो हकारः प्रयोक्तव्यः । अस्तेश्च  
लोपः ॥ गत्रो ण्हि । गत्र ण्हो । गत्र ऋज्ज । गत्र ऋह ॥ गतो ऽस्मि ।  
गताः स्मः ॥

॥ यक ईअइज्जौ ॥ ८ ॥

यकः स्थाने ईअ इज्ज इत्यादेशौ भवतः ॥ पठीअइ पठिज्जइ ।  
सहीअइ सहिज्जइ ॥ पथते । सह्यते ॥

॥ नांत्यद्वित्वे ॥ ९ ॥

धातोरंत्यद्वित्वे सति यक ईअ इज्ज इत्यादेशौ न भवतः ॥ हस्सइ ।  
गस्सइ ॥ गम्यते । हस्यते ॥ गमादीनां विकल्पेन द्वित्वविधानात् । द्वित्व-

<sup>१</sup> नित्य—भवतः from BD; A is obscure here; cf. SS. 1, 2, and Lass. Inst., p. 336; B has यावत् for यतो, and both have तेतिपोः, as in S. 1. <sup>२</sup> A असेर्लोपः. <sup>३</sup> E परयोः; A असेर्धातोः परतः थास्त्रिपोर्लोपः. <sup>४</sup> A सुणो. <sup>५</sup> A om. मु in Sút. and comm. <sup>६</sup> W मध्ये in Sút. and comm.; B n.l. <sup>७</sup> A gives the plur. ex. गत्रा ह्या गत्रो ह्या; B has गत्रो throughout; W adds samyogapúrvo hraswah; Cf. iv., 1, note. <sup>८</sup> Cf. viii., 58; A merely quotes the Sút.; the rest is given

विधान उक्तावादेशौ न भवतः । द्विधाविधाने तु भवत एव ॥ गमी-  
अद् । गमिज्जद् ॥

॥ न्त<sup>१</sup>माणौ श्दशानचोः ॥ १० ॥

श्द शानच् इत्येतयोरेकैकस्य न्त माण इत्येतावादेशौ भवतः ॥  
पठंतो । पठमाणो । हसंतो<sup>२</sup> । हसमाणो ॥

॥ ईच<sup>३</sup> स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः श्दशानचोरीकारादेशो भवति । न्तमाणौ  
च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोर्भविष्यति हिः<sup>४</sup> ॥ १२ ॥

भविष्यति काले धातोः परो हिशब्दः प्रयोक्तव्यः ॥ होहिद् ।  
हसिहिद्<sup>५</sup> ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति । भविष्यंति ।  
हसिष्यंति ॥

॥ उत्तमे स्मा हाच ॥ १३ ॥

भविष्यत्युत्तमे स्मा हा इत्येतौ प्रयोक्तव्यौ । चकाराद् हिश्च ॥ हो-  
स्मामि । होहामि । होहिमि । होस्सामो । होहामो । होहिमो<sup>६</sup> ।  
इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना स्मं वा ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः स्मंशब्दः प्रयोक्तव्यो वा ॥  
होस्मं । पक्षे होस्मामि । होहामि । होहिमि<sup>८</sup> ॥

is given from BD ; W absurdly makes a new Sūtra of it, besides having it in Sect. viii. <sup>१</sup> DE त for न्त throughout. <sup>२</sup> The MSS. vary between सह and हस. <sup>३</sup> DW ईच ; A इत् ; B इच ; all have ई in the ex. <sup>४</sup> AD हि. <sup>५</sup> A होहीद् हसिहोद्. <sup>६</sup> BDW add the pl. forms in म and मु, होस्सामु etc. <sup>७</sup> W मिपा. <sup>८</sup> D adds हसिस्मं etc.

[ ॥ मोमुमैर्हिस्साहित्या ॥ १५ ॥ ]

भविष्यति काल उत्तमे बज्जवचनादेशस्य मो मु म इत्येतैः सह हि-  
स्सा हित्या इत्येतावादेशौ वा भवतः ॥ होहिस्सा होहित्या । हसिहिस्सा  
हसिहित्या ॥ भविष्यामः । हसिष्यामः ॥ पक्षे । होहिमो । होस्सामो ।  
होहामो । हसिहिमो । हसिस्सामो । हसिहामो । एवं मुमयोरपि ।  
इत्यादि ॥

[ ॥ कृदाश्रुवचिगमिरुदिदृशिविदिरूपाणां काहं दाहं सोच्छं वो-  
च्छं<sup>७</sup> गच्छं<sup>८</sup> रोच्छं<sup>८</sup> दच्छं<sup>८</sup> वेच्छं<sup>८</sup> ॥ १६ ॥ ]

भविष्यति काल उत्तमैकवचने कृजादीनां स्थाने यथासंख्यं काहं  
प्रभृतय आदेशा भवन्ति ॥ काहं करिष्यामि । दाहं दास्यामि । सोच्छं  
श्रोष्यामि । वोच्छं वक्ष्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि ।  
दच्छं द्रक्ष्यामि । वेच्छं वेत्स्यामि इत्यादि ॥

[ ॥ श्रवादीनां त्रिष्वप्यनुस्वारवर्जं हिलोपश्च वा ॥ १७ ॥ ]

श्रु इत्येवमादीनां प्रथममध्यमोत्तमेषु त्रिष्वपि पुरुषेषु परतो  
भविष्यति काले सोच्छं इत्यादय आदेशा भवन्ति । अनुस्वारं विहाय ।  
हिलोपश्च वा ॥

सोच्छिद् सोच्छिहिद् । श्रोष्यति ॥ सोच्छिन्ति । सोच्छिहन्ति । श्रो-  
ष्यन्ति ॥ सोच्छिसि सोच्छिहिसि । श्रोष्यसि ॥ सोच्छित्या । सोच्छिहि-  
त्या । श्रोष्यथ ॥ सोच्छिमि । सोच्छिहिमि । श्रोष्यामि ॥ सोच्छिमो ।

<sup>1</sup> Sūtras 15—22 are only found in BDEW ; for Sūt. 15, Cf. Lass. Inst., p. 353. <sup>2</sup> BW om. <sup>3</sup> B होहिस्सामो (?) <sup>4</sup> DW om. <sup>5</sup> B gives these in full. <sup>6</sup> Cf. Lass. p. 351 for this Sūt. <sup>7</sup> B सोत्थं वोत्थं ; the other MSS. prefer कृ. <sup>8</sup> So W ; BDE रूच्छं. <sup>9</sup> W adds रूपग्रहणा-दन्यत्रापि । यथा मोक्कं पेक्कं । मोक्ष्यामि प्रेक्ष्यामि. <sup>10</sup> W om. अपि ; for Sut., cf. Lass., p. 353. <sup>11</sup> So BW ; DE -त् in both ex. ; cf. vii., 4.

सोच्छिहामो । सोच्छिमु । सोच्छिहिमु । सोच्छिम । सोच्छिहिम ।  
सोच्छिस्सामो । सोच्छिस्सामु । सोच्छिस्साम<sup>१</sup> ॥ श्रोय्यामः ॥ एवं वोच्छा-  
दिरपि ॥

[॥ उ<sup>२</sup>सुमु विधादिष्वेकस्मिन् ॥ १८ ॥ ]

विधादिष्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ सु मु इत्येत आ-  
देशा भवन्ति ॥ हस<sup>३</sup>उ । हस<sup>४</sup>सु । हस<sup>४</sup>मु ॥ हस<sup>४</sup>तु । हस । हसानि ॥

[ ॥ न्तु<sup>५</sup>हमो वज्जषु ॥ १९ ॥ ]

विधादिषु वज्जषूत्पन्नस्य प्रत्ययस्य यथासंख्यं न्तु ह मो इत्येत  
आदेशा भवन्ति ॥ हस<sup>६</sup>ंतु । हस<sup>७</sup>ह । हस<sup>७</sup>ामो ॥

॥ वर्तमानभविष्यदनद्यतनयोज्ज्जा वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विधादिषु चोत्पन्नस्य प्रत्ययस्य ज्ज ज्जा  
इत्येतावादेशौ वा भवतः । पक्षे यथाप्राप्तं । वर्तमाने तावत् । होज्ज  
होज्जा । हसेज्ज हसेज्जा । पक्षे होइ हसेइ<sup>१०</sup> ॥ भविष्यदनद्यतने । होज्ज  
होज्जा । पक्षे होहिइ इत्यादि ॥ विधादिष्वेवं ॥

<sup>१</sup> W adds सोच्छिहामो -मु -म सोच्छिस्सा सोच्छिहित्या वोच्छिहिस्सा ;  
the Comm. in B is corrupt, but seems = W ; both further add *vochha*  
at full length. <sup>२</sup> W उहिसु. <sup>३</sup> E adds त्रिष्वनुवर्तते. <sup>४</sup> DE add वेकउ  
-सु -मु ; W's ex. are होउ हसउ । होहि हसहि । होसु हससु, the  
last two = भवानि हसानि. It then adds आदिग्रहणादामंत्रणादयो  
ग्राह्याः ; B adds a very long Comm. applying these forms at full  
length to the potent. 1st and 3rd pret, 1st fut. and bened. <sup>५</sup> W तु-  
<sup>६</sup> W हसतु <sup>७</sup> W हसमो. <sup>८</sup> Only W has -तनयोश्च ज्ज- ; E has through-  
out *adya* for *anadya* ; Cf. Lass. pp. 357, 358. <sup>९</sup> W adds चकारात्  
here. <sup>१०</sup> BW add एवं पुरुषत्रये ऽपि एकवचनवज्जवचनरूपाणि बोद्ध-  
यानि which Hema-ch. also seems to allow. <sup>११</sup> So E ; D om. ; BW

[ ॥ मध्येच<sup>१</sup> ॥ २१ ॥ ]

वर्तमानभविष्यदनद्यतनयोर्विधादिषु च धातुप्रत्यययोर्मध्ये ज्ज  
ज्जा इत्येतावादेशौ वा भवतः<sup>२</sup> ॥ वर्तमाने । होज्जइ होज्जाइ । पच्चे  
यथाप्राप्तं<sup>३</sup> । विधादिषु । होज्जउ होज्जाउ । भवेदित्यादि<sup>५</sup> ॥

[ ॥ नानेकाचः<sup>६</sup> ॥ २२ ॥ ]

वर्तमानभविष्यदनद्यतनयोर्विधादिषु चानेकाचो धातोः प्रत्यये  
परे मध्ये ज्ज ज्जा इत्येतावादेशौ न भवतः किंलंत एव भवतः ॥ हसइ  
तुवरइ ॥ अंते यथा हसेज्ज<sup>७</sup> हसेज्जा तुवरेज्ज<sup>८</sup> तुवरेज्जा । एवमन्ये  
ऽप्युदाहर्तव्याः<sup>९</sup> ॥

॥ ईअ भूते<sup>१०</sup> ॥ २३ ॥

add as ex. होज्ज होज्जा । करेज्ज करेज्जा with the following Sans.  
expl. भवेत् कुर्यात् कुर्वीत भवतु भवतात् करोतु कुरुतात् अभवत्  
अकरोत् अकुरुत् बभूव चकार चक्रे इत्यादि । ; Hema-ch. in his  
corresponding Sút. agrees with DE, but adds *anye tu anyásám apí-  
chchhanti ; hojja, bhavati, bhavet, bhavatu, abhavat, abhút, babhúva,  
bhúyát bhavitá bhavishyati abhavishyadvá ityarthah.* <sup>१</sup> DE मध्यमे च.  
<sup>२</sup> E gives ex. without Comm. <sup>३</sup> Only W adds भविष्यति होज्जइ -इइ.  
<sup>४</sup> DE om. <sup>५</sup> W भवतु ; B adds भवेत् भवतु etc., as in S. 20. <sup>६</sup> D (not  
E) om. this Sút., and much of Comm., but it is supplied in margin.  
<sup>७</sup> D हसिज्ज ; E has *i* for *e* in all. <sup>८</sup> D तुवरिज्ज. <sup>९</sup> BW om. and add  
पठेज्ज -ज्जा । करेज्ज -ज्जा. <sup>१०</sup> ADE इअं ; B ईअं ; W has three Sútras  
ईअ भूते ॥ भूते वर्तमानाद्धातोः प्रत्ययस्य ईअ आदेशः स्यात् ॥ आ-  
सीअ । गेहीअ । हसीअ । पठीअ ॥ आसीत् । अग्रहीत् । अहसत् । अप-  
ठत् । इत्यादि । पुरुषत्रयरूपाणि एकवचनबहुवचनरूपाणि च बोद्ध-  
व्यानि ; then follow एकाचो हीअ ॥ (S. 24) and इअं भूते ॥ भूते

भूते काले धातोः प्रत्ययस्य ईञ् इत्ययमादेशो भवति ॥ ऊवीञ्  
हसीञ्<sup>१</sup> ॥ अभवत् । अहसत् ॥

॥ एकाचो हीञ्<sup>२</sup> ॥ २४ ॥

भूते काले एकाचो धातोः प्रत्ययस्य हीञ् इत्ययमादेशो भवति ॥  
होहीञ्<sup>३</sup> ॥ अभूत्<sup>४</sup> ॥

॥ अस्तेरासिः<sup>५</sup> ॥ २५ ॥

अस्तेर्भूते काले एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि राञ्चा ।  
आसि वह् ॥ आसीद्राजा । आसीद्वधूः ॥

॥ णिच एदादेरत आत् ॥ २६ ॥

णिच् प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आत्वं  
भवति ॥ कारेइ । हासेइ । पाठेइ ॥ कारयति । हासयति । पाठयति ॥

॥ आवे च ॥ २७ ॥

णिच् आवे इत्ययमादेशो भवति । चकारात्पूर्वात्<sup>६</sup> च ॥ करावेइ<sup>७</sup> ।

काले धातोः प्रत्ययस्य ईञ् इत्यादेशः । भासिञ् हसिञ् पठिञ् । भा-  
सितं हसितं पठितं (W in fact gives the var. readings of *one* Sút. as  
two); the copyists add anusw. wrongly, as if the rule applied to the  
past participle (for which *vide* S. 32), *Cf.* Lass., p. 354; Hema-ch.,  
the Pr. Sanj., and the Sanksh. Sára read ईञ्. The Pr. Sanj. adds  
in Comm., *sarveshu purusheshu sarveshu vachaneshu*, and expl. *bhúta*  
by लुङ् लङ् and लिट्. <sup>१</sup> ADE भविञ् हसिञ्; B ऊविञ् (*cf.* viii., 1)  
करीञ् हसीञ् ।; none give Sans. expl.; the Pr. Sanj. ऊवीञ्. <sup>२</sup> A  
हिञ् in Sút., but हीञ् in Comm.; BDE हीञ्; W (and the Pr. Sanj.)  
होञ्; *Cf.* Lass., p. 354. <sup>३</sup> W adds काहीञ् एदाहीञ् । चकार  
अदात्. <sup>४</sup> Only in W; W then adds a new Sút., ल्यप्कारे हीञ्;  
see App. <sup>५</sup> A only आसी. <sup>६</sup> W एत्वं. <sup>७</sup> B कारा-; all the ex. in W have *á*.

हसावेद् । पठावेद् । कारावेद् इत्यादि ॥

॥ आविः क्तकर्मभावेषु वा ॥ २८ ॥

एच आविरादेशो भवति वा क्तप्रत्यये परतो भावकर्मणोश्च ॥  
कराविञ्चं हसाविञ्चं पठाविञ्चं । कारिञ्चं हासिञ्चं पाठिञ्चं ॥ भावकर्मणोश्च  
कराविज्जद् । हसाविज्जद् । पठाविज्जद् । कारिज्जद् । हासिज्जद् ।  
पाठिज्जद् ॥ कारितं । हासितं । पाठितं । कार्यते । हास्यते । पाद्यते ॥

[ ॥ नैदावे ॥ २९ ॥ ]

क्तभावकर्मसु एचप्रत्ययस्य एत् आवे इत्येतावादेशौ न भवतः ॥  
कारिञ्चं । कराविञ्चं<sup>५</sup> । कारिज्जद् । कराविज्जद्<sup>६</sup> ॥

॥ अत आ मिपि वा ॥ ३० ॥

अकारांताद्धातोर् मिपि परत आकारादेशो भवति वा ॥ हसा-  
मि । हसमि ॥

॥ इच्च बज्जषु ॥ ३१ ॥

मिपो बज्जषु परतो ऽत इकारादेशो भवति । चकारादाकारश्च ॥  
हसिमो । हसामो । हसिमु । हसामु<sup>८</sup> ॥

॥ क्ते ॥ ३२ ॥

क्तप्रत्यये परतो ऽत इर्भवति ॥ हसिञ्चं । पठिञ्चं ॥

॥ एच<sup>९</sup> क्त्वातुमुन्तव्यभविष्यत्सु ॥ ३३ ॥

क्त्वा तुमुन्तव्य इत्येतेषु भविष्यति काले च अत एत्वं भवति । चका-

<sup>१</sup> B पटे-. <sup>२</sup> BD om. <sup>३</sup> W का-, and similarly á in all the ex. - <sup>४</sup> This Sút. not in AC; B has it, but corrupt; W reads it एनावे; DE as above (E adds क्तभाव- in Sút.); the MSS. agree in Comm.; Cf. Lass., pp. 360, 363. <sup>५</sup> EW काराविञ्चं but कराविज्जद्. <sup>६</sup> BW add the forms of पठ and हस. <sup>७</sup> AD आच. <sup>८</sup> BW add हसिम हसाम. <sup>९</sup> BW एच.

रादिश्च ॥ हसेऊण हसिऊण<sup>१</sup> । हसेउं हसिउं । हसेअव्वं हसिअव्वं<sup>२</sup> ।  
हसेहिइ हसिहिइ ॥

॥ लादेशे वा ॥ ३४ ॥

लकारादेशे परतो ऽत एलं भवति वा ॥ हसइ हसइ । पठेइ  
पठइ । हसेति हसंति । हसेउ हसउ ॥

इति वररुचिकृते प्राकृतप्रकाशे तिङ्विधिर्नाम  
सप्तमः परिच्छेदः ॥

<sup>१</sup> AB -उण ; Cf. iv., 24. <sup>२</sup> W हसेव्वं हसिव्वं.



॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होङ्गवौ ॥ १ ॥

भू सत्तायां । एतस्य धातोर्हो ङव इत्येतावादेशौ भवतः ॥ होङ्ग  
ङ्गवद् । होति ङ्वंति ॥

॥ के ङः ॥ २ ॥

भुवः क्तप्रत्यये परतो ङ इत्यादेशो भवति ॥ ङङ्गं ॥

॥ प्रादेर्भवः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवद् । उभवद् ।  
संभवद् । परिभवद् ॥

॥ त्वरस्तुवरः ॥ ४ ॥

त्रित्वरा संभ्रमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥ तुवरद् ॥

॥ के तुरः ॥ ५ ॥

क्तप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिङ्गं ॥

॥ घुणो घोलः ॥ ६ ॥

घुण<sup>५</sup>घूर्ण भ्रमणे । अस्य धातोर्घोल इत्ययमादेशो भवति ॥ घोलद् ॥

॥ णुदो णालः ॥ ७ ॥

<sup>१</sup> BW add several more ex. ; B corrupt ; W होहिद् होउ etc. <sup>२</sup> A ङ  
BD ह् ; W ङः ; the Pr. Sanj. ह्. <sup>३</sup> BD ह्ङ्गं. <sup>४</sup> A घोणो ; D घूर्णो.  
<sup>५</sup> A घुण कर्ण. <sup>६</sup> D for this नुदो लोणः ॥ नुद प्रेरणे अस्य धातोर्ल्लोण  
इत्यादेशो भवति । ल्लोणद् पल्लोणद् ; E नुदेर्लोणः with ex. लोणद्

णुद् प्रेरणे । अस्य धातोर्णोञ् इत्ययमादेशो भवति ॥ णोञ्णद् ।  
पणोञ्णद् ॥

॥ दूङो दूमः ॥ ८ ॥

दूङ् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमद्<sup>१</sup> ॥

॥ पटेः फलः ॥ ९ ॥

अटपट<sup>२</sup>गतौ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलि<sup>३</sup>अं  
हिअअं ॥

॥ पदेः पालः ॥ १० ॥

पद् गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पाले<sup>५</sup>द् ॥

॥ वृषकृषमृषहृषामृतो ऽरिः ॥ ११ ॥

वृषादीनामृतः स्थान अरि इत्यादेशो भवति ॥ वरिसद् । करि-  
सद् । मरिसद् । हरिसद् ॥

॥ ऋतो ऽरः ॥ १२ ॥

ऋकारांतस्य धातोर्ऋतः स्थान अर इत्यादेशो भवति ॥ मृ ।  
मरद् ॥ सृ । सरद् ॥ वृ । वरद् ॥

॥ कृञ् कुणो वा ॥ १३ ॥

डुकृञ्करणे । अस्य धातोः प्रयोगे कुणो वा भवति ॥ कुणद् ।  
करद् ॥

पलोणद् ; B has both Sút. confused ; W has first णुदो णोलः with  
ex. णोलद् णोञ्णद् । गमादित्वाद्धित्वं ; then नुदो लोणः with ex.  
लोणद् पलोणद् ; the Sanksh. S. (in Delius) has णुद् णोञ्णः ; the  
Pr. Sanj. as in text. <sup>१</sup> B adds दुम्नेद्. <sup>२</sup> A (not C) अट परिगतौ ; B  
पटगतौ. <sup>३</sup> BW फलद् ; W om. हिअअं. <sup>४</sup> D पदः ; this Sút. is sup-  
plied in marg. of A, but is in the text of C. <sup>५</sup> BW add पालद्.

॥ जृभो<sup>१</sup> जंभाञ्च ॥ १४ ॥

जभ जृभी<sup>२</sup> गात्रविनामे । अस्य धातोर्जंभाञ्च इत्ययमादेशो भवति ॥  
जंभाञ्च<sup>३</sup> ॥

॥ ग्रहेर्गेण्हः ॥ १५ ॥

ग्रह उपादाने । अस्य धातोर्गेण्हो भवति ॥ गेण्हइ ॥

॥ घेत्<sup>४</sup> क्वातुमुन्तव्येषु ॥ १६ ॥

ग्रहेर्घेत् इत्ययमादेशो भवति क्वातुमुन्तव्येषु परतः ॥ घेत्तूण<sup>५</sup> ।  
घेत्तुं । घेत्तव्वं ॥

॥ कृञः का भूतभविष्यतोश्च ॥ १७ ॥

भूतभविष्यतोः कालयोः कृञः का इत्ययमादेशो भवति । चका-  
रात्क्वातुमुन्तव्येषु परतः ॥ काहीञ्च<sup>६</sup> । काहिइ<sup>७</sup> । काऊण । काउं ।  
काञ्चव्वं ॥

॥ स्मरतेर्भरसुमरौ ॥ १८ ॥

स्मृ चिंतायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरइ । सुमरइ ॥

<sup>१</sup> W जृभो ; B reads the Sút. जृभो जंभालः. <sup>२</sup> So D ; A om. जभ ; B जभि जृभि ; W जभीजृभि ; Cf. Westerg., sect. 10, 29. <sup>३</sup> B जंभालइ. <sup>४</sup> W घेत् ; the others घे (the Pr. Sanj. घेत्त) and so in Comm. Qy. घेत्त् (?) cf. iv., 23. <sup>५</sup> In the ex. ABCW have त्त (B once घेऊण ; cf. iv. 23) ; DE त, as घेत्तूण etc. ; cf. Mrich. Stenz., p. 22, 8. <sup>६</sup> A का-  
हिञ्च ; B कारिञ्च ; D काहिञ्च (altered to काहीञ्च) ; EW काहीञ्च ; W explains it by कृतं, but cf. note to vii., 24, where W gives काहीञ्च as an ex. = चकार ; the other MSS. have no Sans. expl. <sup>७</sup> E काहिञ्च (and so D, but altered). <sup>८</sup> All the MSS. and the Sanksh. Sára (cf. Delius, p. 11, note) भर ; A has सुभर also, but orig. सुमर like the

॥ भियो भावीहौ ॥ १९ ॥

त्रिभी भये । अस्य धातोर्भावीहौ भवतः ॥ भाद् । वीहद् ॥

[ ॥ जिघतेः पापाञ्चौ ॥ २० ॥ ]

घ्रा गंधग्रहणे । अस्य धातोः पा पाञ्च इत्यादेशौ भवतः ॥ पाद्  
पाञ्चद् ॥

॥ सै वावाञ्चौ ॥ २१ ॥

सै गात्रविनामे । अस्य धातोर्वावाञ्चौ भवतः ॥ वाद् । वाञ्चद् ॥

॥ तपस्थिंपः ॥ २२ ॥

तप तंप तप्तौ । अस्य धातोस्थिंपो भवति ॥ थिंपद् ॥

॥ ज्ञो जाणमुणौ ॥ २३ ॥

ज्ञा अवबोधने । अस्य धातोर्जाणमुणौ भवतः ॥ जाणद् । मुणद् ॥

॥ जल्पेर्लो मः ॥ २४ ॥

जल्प व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥  
जंपद् ॥

॥ ष्ठाध्यागानां ठाञ्चज्ञाञ्चगाञ्चाः ॥ २५ ॥

ष्ठा गतिनिवृत्तौ । ध्यै चिंतायां । कै गै रै शब्दे । एतेषां ठाञ्च  
ज्ञाञ्च गाञ्च इत्येत आदेशा भवन्ति ॥ ठाञ्चन्ति । ज्ञाञ्चन्ति । गाञ्चन्ति ॥

[ ॥ ठाञ्चागाञ्च वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ २६ ॥ ]

rest. <sup>1</sup> W भिजो. <sup>2</sup> This Sút. not in AC ; in DE it follows S. 21.

<sup>3</sup> BW -वाञ्च. <sup>4</sup> W हर्षचये ; cf. Westerg. sect. 22, 8. <sup>5</sup> A om. ; B ज्ञा ;

for *muṇa* , cf. Lenz, App. Crit., p. 15. <sup>6</sup> AW ज्ञ ( W ज्ञ् ) ; E ज ;

the Pr. Sanj. ज्ञ् ; and so in Comm. of each ; D ज् throughout in SS.

25, 26 ; B om. Sút., but gives ज्ञ् in Comm. <sup>7</sup> A ज्ञ् ; DEW as before ; B

om. <sup>8</sup> This Sút. not in AC ; W has only ठाञ्चागाञ्च ; E for ज्ञ् has ज्

ष्ठाध्यागानां ठा झा गा इत्यादेशा भवन्ति चकारात् पूर्वोक्ताश्च  
वर्तमानभविष्यद्विध्याद्येकवचनेषु परतः ॥ ठाद् ठाअद् । ठाहिद् ठा-  
अहिद् । ठाउ ठाअउ ॥ झाद् झाअद् । झाहिद् झाअहिद् । झाउ झा-  
अउ ॥ गाद् गाअद् । गाहिद् गाअहिद् । गाउ गाअउ ॥

[॥ खादिधाव्योः खाधौ ॥ २७ ॥]

खाद्<sup>२</sup> भक्षणे । धावु<sup>३</sup> जवे । एतयोर्धात्वोः खा धा इत्यादेशौ  
भवतः । वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ खाद् । खाहिद् । खाउ ॥  
धाद् । धाहिद् । धाउ ॥

॥ ग्रसेर्विसः ॥ २८ ॥

ग्रसु ग्लसु अदने । अस्य धातोर्विसो भवति ॥ विसद् ॥

॥ चिञ्चिणः ॥ २९ ॥

चिञ् चयने । अस्य धातोश्चिणो भवति ॥ चिणद् ॥

॥ क्रीञ्ः किणः ॥ ३० ॥

डुक्रीञ् द्रव्यविनिमये । अस्य धातोः किणो भवति ॥ किणद् ॥

॥ वेः क्केच ॥ ३१ ॥

वेरुत्तरस्य क्रीञ्ः क्के आदेशः किणादेशश्च भवति ॥ विक्केद् । वि-  
क्किणद् ॥

(like D). <sup>1</sup> This Sút. not in AC; B खाद्दधाव्योः; W reads Sút. खा-  
दधावत्योः खा धा. <sup>2</sup> D खादि; W खाद्; D om. भ-. <sup>3</sup> So W; B  
धाव; D धावि. <sup>4</sup> D om.; W गतिशुद्धोः <sup>5</sup> The MSS. have व्व (W ब)  
here, but as AB have व in Comm., and E's Bengálí व्व is clear, Delius'  
घ is probably incorrect (घ, व्व and ब being so alike in MSS.): the  
MSS. have व्व in ex. (W ब). <sup>6</sup> D क्रियः. <sup>7</sup> A क्कि- throughout. <sup>8</sup> W  
वेः केणो वा ॥ with ex. विक्केणद् विक्किणद्; the Prák. Sanj. as in text.

॥ उद्ध<sup>१</sup> उद्धुमा ॥ ३२ ॥

धा शब्दाग्निसंयोगयोः । अस्य धातोरुत्पूर्वस्य उद्धुमा भवति ॥  
उद्धुमाइ ॥

॥ अदो धो दहः ॥ ३३ ॥

अच्छब्दादुत्तरस्य डुधाञ् धारणपोषणयोः । अस्य धातोर्दहा-  
देशो भवति ॥ सदहइ । सदहिअं ॥

॥ अवाङ्गाहेर्वाहः ॥ ३४ ॥

गाह्<sup>४</sup> विलोडने । अस्य धातोरवादुत्तरस्य वाहादेशो भवति ॥  
ओवाहइ । अववाहइ ॥

॥ कासेर्वासः ॥ ३५ ॥

अवादित्यनुवर्तते । कास्य शब्दकुत्सायां । अस्य धातोरवादुत्तरस्य  
वासो भवति ॥ ओवासइ । अववासइ ॥

॥ निरो माङो माणः ॥ ३६ ॥

माङ् माने । अस्य धातोर्निरुत्तरस्य माणादेशो भवति । णिमाणइ ।

॥ चियो झिज्जः ॥ ३७ ॥

चि चये । अस्य धातोर्झिज्जो भवति ॥ झिज्जइ ॥

॥ भिदिक्खिदोरंत्यस्य न्दः<sup>१०</sup> ॥ ३८ ॥

भिदिर् क्खिदिर् । एतयोरंत्यस्य न्दो भवति ॥ भिदइ । क्खिदइ ॥

॥ क्कथेठः<sup>११</sup> ॥ ३९ ॥

<sup>१</sup> A उत ध- ; C उत्ध- ; W उत्धो धूमा ; B corrupt ; for धः Cf. Pán., vi., 4, 140. <sup>२</sup> B उद्ध- ; W उत्धूमाइ. <sup>३</sup> B गाहे. <sup>४</sup> A गाहि ; B -ह. <sup>५</sup> A काशे- in Sút., but not in Comm. <sup>६</sup> A म्माणः. <sup>७</sup> B णोमाणइ. <sup>८</sup> A चिज्जो. <sup>९</sup> D जिज्ज throughout, to which B is altered from झि-. <sup>१०</sup> B दः ; but न्द in ex. ; AB अंतस्य for अंत्य-. <sup>११</sup> AW ठ, D originally so ;

क्वथ निष्ठाके । अस्य धातोरन्त्यस्य ङो भवति ॥ कठइ ॥

॥ वेष्टे<sup>१</sup>श्च ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोरन्त्यस्य ङो<sup>२</sup> भवति ॥ वेड्ढइ<sup>३</sup> ॥ योगविभाग<sup>४</sup>  
उत्तरार्थः ॥

॥ उत्समोर्लः<sup>५</sup> ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरन्त्यस्य लो भवति ॥ उव्वे<sup>६</sup>ल्लइ । संवे<sup>६</sup>ल्लइ ॥

॥ रुदेर्वः ॥ ४२ ॥

रुदिर् । अस्य धातोरन्त्यस्य वो<sup>७</sup> भवति ॥ रुवइ ॥

॥ उदो विजः ॥ ४३ ॥

उत्पूर्वस्य विजेरन्त्यस्य वकारो भवति ॥ उव्वि<sup>९</sup>वइ ॥

॥ वृधेर्ढः<sup>१०</sup> ॥ ४४ ॥

वृधु वर्धने । अस्य धातोरन्त्यस्य ङो भवति ॥ वड्ढइ<sup>११</sup> ॥

॥ हंतेर्म्मः<sup>१२</sup> ॥ ४५ ॥

हंतेरन्त्यस्य स्मो भवति ॥ हम्मइ ॥

॥ रुषादीनां दीर्घता<sup>१४</sup> ॥ ४६ ॥

B ठ ; E ट, but all have *kwather*. <sup>१</sup> AD वेष्टश्च. <sup>२</sup> Only B ङो ; E om. Comm. as usual. <sup>३</sup> The MSS. वेड्ढइ (B वेठइ, E वेटइ) ; the doubling seems required by iii., 51, and the clause योग-. <sup>४</sup> Cf. iii. 49. <sup>५</sup> A BW ल्लः here and in Comm. ; Cf. iii., 50. <sup>६</sup> BD उवे-. <sup>७</sup> W -कारो here and in SS. 43, 44, and elsewhere. <sup>८</sup> Only W ओविजी etc. <sup>९</sup> B उवीवइ. <sup>१०</sup> AD वृधेर्ढः (A is not clear, but the *r* proves that it is not ढ) ; W has ढः ; B वृधे ढः. <sup>११</sup> The MSS. as before (W वड्ढइ) Cf. iii., 51. <sup>१२</sup> So MSS. ; Qy. मः (?) cf. Lass., p. 245, note. <sup>१३</sup> W हन हिंसागत्योः—मकारो भवति । हिम्मइ । हंति. <sup>१४</sup> In W this Sút.

रूषादीनां दीर्घता भवति ॥ रूसद् । तूसद् । सूसद्<sup>१</sup> ॥ रुष्यति ।  
तुष्यति । शुष्यति ॥

॥ चो व्रजनृत्योः ॥ ४७ ॥

व्रज नृती । अनयोरंत्यस्य चो भवति ॥ वच्चद् । एच्चद् ॥

॥ युधिबुध्योर्झः ॥ ४८ ॥

युध संप्रहारे । बुध अवगमने । अनयोरंत्यस्य झो भवति ॥ जुञ्जद् ।  
वुञ्जद् ॥

॥ रुधेर्न्धम्मौ ॥ ४९ ॥

रुधिर् । अंत्यस्य न्धम्मौ भवतः ॥ रुन्धद् । रुम्भद् ॥

॥ मृदो लः ॥ ५० ॥

मृद् चालने । अस्य धातोरंत्यस्य लो भवति ॥ मलद् ॥

॥ शृष्ट्पत्योर्डः ॥ ५१ ॥

शृष्ट् शातने पतृ पतने । अनयोरंत्यस्य डो भवति ॥ सडद् । पडद् ॥

॥ शकादीनां द्वित्वं ॥ ५२ ॥

शक् शक्तौ । इत्येवमादीनां द्वित्वं भवति ॥ सक्कद् । लग्गद् ॥  
शक्कोति । लग्गति ॥

॥ स्फुटिचल्योर्वा ॥ ५३ ॥

स्फुट विकसने । चल कंपने । अनयोरंत्यस्य वा द्वित्वं भवति ॥ फुट्टद्  
फुड्ड<sup>८</sup>द् । चल्लद् चलद् ॥

follows S. 51 ; in Comm. BW add रूष रोषे etc. <sup>१</sup> W adds पूसद् =  
पुष्यति. <sup>२</sup> B throughout व्व(?). <sup>३</sup> W झ्झादेशो. <sup>४</sup> So ACW ; BDE read  
न्धस्सौ, with ex. रूसद्. <sup>५</sup> W चोदे. <sup>६</sup> W -पत्लोर्डः ; the *lri* is a  
later add. in BD, but the orig. text of AE ; the Pr. Sanj. has शदि-  
<sup>७</sup> W adds गम्मद् । दुम्मद् = गच्छति । दूयते (*cf.* var. lect. S. 8) and  
then gives S. 58. <sup>८</sup> A फडद् ; BDEW फुट्टद् ; the Pr. Sanj. फुड्ड



॥ प्रादेर्मीलः ॥ ५४ ॥

प्रादेरुत्तरस्य मीलो ऽन्त्यस्य<sup>१</sup> द्वित्वं भवति वा ॥ पमिल्लद<sup>२</sup> । पमीलद ॥

॥ भुजादीनां क्वातुमुन्तव्येषु लोपः ॥ ५५ ॥

भुज<sup>३</sup> इत्येवमादीनां क्वातुमुन्तव्येषु परतो ऽन्त्यस्य लोपो भवति ॥ भोत्तूण<sup>४</sup> । भोत्तुं । भोत्तव्वं ॥ विदः । वेत्तूण । वेत्तुं । वेत्तव्वं ॥ रुदः । रोत्तूण । रोत्तुं । रोत्तव्वं ॥

॥ श्रुज्जिलूधुवां णो ऽन्त्ये ह्रस्वः ॥ ५६ ॥

श्रु श्रवणे । ज्ज दानादाने<sup>६</sup> । जि जये । लूज्<sup>७</sup> क्खेदने । धूज्<sup>७</sup> कंपने । इत्येतेषामन्त्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणद । ज्जणद । जिणद । लुणद<sup>८</sup> । धुणद ॥

॥ भावकर्मणोर्व्वश्च<sup>१०</sup> ॥ ५७ ॥

एषां भावकर्मणोरन्त्ये<sup>११</sup> व्वशब्दः प्रयोक्तव्यः ॥ चकाराद् एश्च ॥ सुव्वद सुणिज्जद । ज्जव्वद ज्जणिज्जद । जिव्वद जिणिज्जद । लुव्वद लुणिज्जद । धुव्वद धुणिज्जद<sup>१२</sup> ।

॥ गमादीनां द्वित्वं वा ॥ ५८ ॥

quoting ii., 20. <sup>१</sup> So DW ; AB प्रादेरन्त्यस्य मीलो ; E om. Comm. ; only W gives an ex. besides प्र. <sup>२</sup> So D ; ABE पमील्लद ; W पम्मिलद पम्मिल्लद । णिमीलद णिमील्लद. <sup>३</sup> W adds वेति निवृत्तं. <sup>४</sup> W भो-ऊण । भोउं । भोअव्वं, but त्त in the other ex. ; DE have त् in all the ex. ; Cf. infra, transl. note. <sup>५</sup> W श्रुज्जिमधुजां णो ह्रस्वश्च (sic placed after S. 14 !). <sup>६</sup> BD -नयोः ; W दाने. <sup>७</sup> W मुङ् शब्दे. <sup>८</sup> W मुणद = मवते. <sup>९</sup> W भावकर्मणोः as an *adhikāra* with no ex. <sup>१०</sup> A -वश्च ; D corrupt. <sup>११</sup> AB व- ; but only B व in the ex. <sup>१२</sup> D om. both. <sup>१३</sup> W puts this Sūt. after S. 52 with ex. गम्मद रम्मद यम्मद गमद रमद

गमादीनां धातूनां द्वित्वं वा भवति ॥ गम्भद् गमिज्जद् । रम्भद्  
रमिज्जद् । हस्सद् हसिज्जद् ॥ गम्यते । रम्यते । हस्यते ॥

॥ लि<sup>१</sup>हेर्लिज्जः ॥ ५८ ॥

लिह आखादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥ लि-  
ज्जद् ॥

॥ हक्रो<sup>२</sup>र्हीरकीरौ ॥ ६० ॥

हृज् हरणे । उहृज् करणे । अनयोर्हीरकीरौ भवतो भावकर्म-  
णोरर्थयोः ॥ हीरद् । कीरद् ॥

॥ ग्रहे<sup>५</sup>र्दीर्घो वा ॥ ६१ ॥

ग्रहेर्धातोर्दीर्घो वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जद् ।  
गहिज्जद् ॥

॥ केन दि<sup>६</sup>णादयः ॥ ६२ ॥

यमद् explained by गच्छति रमते यमयति ; Cf. vii., 9, where all refer  
it to the passive ; the rest om. Sans. expl. here. <sup>१</sup> So A ; DE लि-  
हेर्ज्जः with ex. लिज्जद् ; BW have a diff. Sút. ; B (and the Pr. Sanj.)  
दुहिलिहिवहां दुज्जलिज्जवज्जाः (the ज्ज written in B भव ; cf. Del.,  
p. 12, note ; the Pr. Sanj. -वुज्ज) with ex. दुज्जद् लिज्जद् वज्जद् ; W  
दुहलिहिवहां दुक्कलिक्कुक्काः with ex. दुक्कद् लिक्कद् दुक्कद्. <sup>२</sup> W (and  
Pr. Sanj.) हृज्कृजो- <sup>३</sup> A om. <sup>४</sup> Here follows a Sút. in BW, not in  
ACDE ; B ज्ञो एज्जणवौ (B -ो) वा ॥ ज्ञा अवबोधने । इत्यस्य धा-  
तोर्णज्ज एव इत्यादेशौ भवतः भावकर्मणोः । एज्जद् एवद् । पचे  
जाणिज्जद् । मुणिज्जद् । ज्ञायते ; W has ज्ञानृत्योर्णज्जणट्टौ ॥ ज्ञा  
अवबोधने नृती गात्रविनामे । अनयोर्भावे एज्जणट्टौ भवतः । एज्जद्  
एट्टद् । ज्ञायते नृत्यते. <sup>५</sup> W for this Sút. ग्रहेर्वा वेत्यः ॥ with ex.  
वेत्यद् गेण्हिज्जद् । गृह्यते. <sup>६</sup> So EW and D orig. ; AB दिण- here

दिष् इत्येवमादयः क्तप्रत्ययेन सह निपात्यन्ते ॥ डुदाञ् दाने ।  
दिष् ॥ रुदिर् । <sup>१</sup>रुष् ॥ <sup>२</sup>त्रसी । <sup>३</sup>हित्यं ॥ दह । <sup>४</sup>दड्ढं ॥ रंजि । <sup>५</sup>रत्तं ॥

॥ खिदेर्विसूरः ॥ ६३ ॥

खिद दैन्ये । अस्य <sup>६</sup>विसूरो भवति ॥ <sup>७</sup>विसूरद् । विरहेण <sup>७</sup>विसूरद्  
वाला ॥

॥ क्रुधेर्जूरः ॥ ६४ ॥

क्रुध कोपे । अस्य <sup>८</sup>जूरो भवति ॥ <sup>८</sup>जूरद् ॥

॥ चर्चेश्चंपः ॥ ६५ ॥

चर्च अध्ययने । अस्य धातोश्चंपो भवति ॥ <sup>९</sup>चंपद् ॥

॥ त्रसेर्वज्जः ॥ ६६ ॥

त्रसी उद्वेगे । अस्य धातोर्वज्जो भवति ॥ <sup>१०</sup>वज्जद् ॥

॥ मृजेर्लुभसुपौ ॥ ६७ ॥

मृजू षुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः ॥ <sup>११</sup>लुभद् ।  
<sup>१२</sup>सुपद् ॥

and in ex. <sup>१</sup> AB रुष् । <sup>२</sup> MSS. त्रसि ; Cf. S. 66. <sup>३</sup> So BDE ; A तित्यं  
W तत्यं (in Sect. ix. W has a Sút. हित्यं ब्रोडितभीतयोः). <sup>४</sup> AE  
(and prob. B) दड्ढं ; D prob. दड्ढं ; W दड्ढं ; Cf. Mál. M., p. 115, 2.  
B adds दुह । दुहं (?). <sup>५</sup> So BW ; A रत्तं (?); D रतं ; E रज्जं.  
<sup>६</sup> W continues to add *bhāve* or *karmani* in the Comm. to each Sút., cf.  
S. 57, var. lect. <sup>७</sup> DW om. the rest. <sup>८</sup> So BDEW (suppl. in D in  
marg.); A and Pr. Sanj. जूरः ; C *n.l.* <sup>९</sup> BDE चंपः. <sup>१०</sup> After this B  
has a new Sút. तच्चेर्वः with ex. रंवद् । तच्छोति ; W gives after  
S. 62 तच्चेर्वम्भः ॥ तच्च तनूकरणे । अस्य धातोः कर्मणि वम्भादेशो  
भवति ॥ वम्भद् । तच्च्यते ॥ <sup>११</sup> So AD ; B पुस- in Sút. and Comm., but  
सुप- in ex. ; W reads मृजेर्जुसुपौ. <sup>१२</sup> W जूसद् बुसद् = मृज्यते ; B

॥ वुट्ट<sup>१</sup>खुप्पौ मस्जेः ॥ ६८ ॥

टुमस्जो शुद्धौ । अस्य धातोर् वुट्टखुप्पौ भवतः ॥ वुट्ट<sup>२</sup>इ । खुप्पइ ॥

॥ दृशेः पुलअणिअक्कअवक्खाः ॥ ६९ ॥

दृशिर् प्रेक्षणे । अस्य पुलअणिअक्कअवक्खा भवंति ॥ पुलअइ ।  
णिअक्कइ । अवक्खइ ॥

॥ शकेस्तरव<sup>४</sup>अतीराः ॥ ७० ॥

शक् शक्तौ । अस्य धातोः तर वअ तीर इत्येत आदेशा भवंति ॥  
तरइ । वअइ । तीरइ ॥

॥ शेषाणामदंतता ॥ ७१ ॥

शेषाणां लुप्तानुबंधानामदंतता भवति ॥ भमइ । चुंव<sup>५</sup>इ ॥

॥ इति वररुचिक्रते प्राकृतप्रकाशे धात्वादेश

परिच्छेदो ऽष्टमः ॥

gives San. मार्जति. <sup>१</sup> A वुट्टु-; CDE (and Pr. Sanj.?) वुडु-; W वुत्तश्रु-  
त्यो; the Sút. deest in B; the Sanksh. S. वुत्तखुप्पौ (Cf. Del.) <sup>२</sup> A  
CDE as in Sút.; W वुत्तइ श्रुत्यइ; B om. <sup>३</sup> W दृशेदीसपुलणिक्खणि-  
अक्खावक्खाः ॥ with ex. दीसइ । पुलइ । णिक्खइ । णिअक्खइ । अवक्खइ ॥  
दृश्यते ॥ It also adds कर्मणि in the Comm.; cf. 63, note. <sup>४</sup> So ADE  
(the second ex. in A may be चअइ); B शकेस्तरअरवतीराः ॥ with  
ex. तरइ । अवरइ । तीरइ । शक्कोति शक्यति -ते; W has शकेस्तरा-  
वतीराः ॥ with कर्मणि in Comm. and ex. तरइ । अवइ । तीरइ ॥  
शक्यते; BEW then add (supplied in a later hand in the marg. of D)  
एवमन्ये ऽपि । अनेन धात्वादेशप्रकरणेन अन्ये ऽपि क्रियाशब्दादेशा  
बोद्धव्याः । यथा मृजेः जामइ (BW add मार्ष्टि) । पिवतेः पाडइ ।  
इत्यादि स्वयमूह्यं ॥ The Pr. Sanj. gives this as a Sút. but its Comm.  
is very corrupt. <sup>५</sup> BW for चुंवइ give हसइ; W refers both ex. to

॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारो ऽयं । वक्ष्यमाणा निपातसंज्ञका वेदितव्याः । संस्कृतानुसारेण निपातकार्यं वक्तव्यं<sup>१</sup> ॥

॥ ऊं दानपृच्छानिर्धारणेषु ॥ २ ॥

ऊं इत्ययं शब्दो दानपृच्छानिर्धारणेष्वर्थेषु निपातसंज्ञो भवति ॥ दाने यथा । ऊं गेह्ण अप्णो जीञ्चं ॥ पृच्छायां । ऊं साहसु सभावं ॥ निर्धारणे । ऊं ऊवसु तुण्हिको ॥ ऊं गृहाणात्मनो जीवं । ऊं कथयसाधुषु सद्भावं । ऊं भव तूष्णीकः ॥

the passive ; BW (and Pr. Sanj.) then add a new Sút. अजादेशा बङ्गलं ॥ ; W's comm. is अजिति प्रत्याहारः । धातूनामजादेशाः पूर्वोक्ते बङ्गलं स्युः । अचि तावत् । वुहद् वोहद् । सुहद् सोहद् । सुवद् सोवद् । वुहद् वोहद् । मुहद् मोहद् । पुसद् पोसद् । रुहद् रोहद् । सुसद् (W स्व-) सोसद् ॥ वहति । सुखयति । स्वपिति । ऊह्यते । मुह्यति । पृच्छति । रोहति । श्रमिति ॥ ; B's Comm. धातूनामजादेशश्च (B -देश) बङ्गलं । अचस्तावत् । उवद् सोवद् वट्टद् । आदेशाः । मरद् सुमरद् । ओवाह अववाहै (sic) ओवाद् अववाद् वाङ् । अपवाति वायुः ; the Pr. Sanj.'s Comm. very corrupt. <sup>१</sup> BD कर्तव्यं ; in this book AD are chiefly followed, particularly in the ex., where B often differs, and W almost always ; W has several new Sútras (see App.) and often a different order. <sup>२</sup> W -निराकरणेषु. <sup>३</sup> So BDW ; AE साहसु. <sup>४</sup> Only BW give Sans. expl. ; both have कथय, but only

॥ विञ्च वेञ्च<sup>१</sup> अवधारणे ॥ ३ ॥

विञ्च वेञ्च इत्येतावधारणे निपातसंज्ञौ भवतः ॥ एवं विञ्च । एवं वेञ्च ॥ एवमेव<sup>२</sup> ॥

॥ ओ सूचनापश्चात्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चात्तापविकल्पेषु निपातसंज्ञौ भवति ॥ ओ<sup>३</sup> चिर अस्मि ॥ गाथासु द्रष्टव्यः<sup>४</sup> ॥

॥ इर किर किल अनिश्चिताख्याने ॥ ५ ॥

इर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवन्ति ॥ पेक्ष इर तेण हदो । अज्ज किर तेण ववसिओ । अञ्चं किल सिविणओ<sup>५</sup> ॥ प्रेक्षस्व किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्वप्नः ॥

॥ ऊं क्वु<sup>६</sup> निश्चयवितर्कसंभावनेषु ॥ ६ ॥

ऊं क्वु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसंज्ञकौ भवतः ॥ ऊं रक्खंसो । गरुओ क्वु भारो ॥ ऊं राक्षसः । गुरुः खलु भारः ॥

॥ एवरः केवले ॥ ७ ॥

एवर इत्ययं शब्दः केवले ऽर्थे निपातसंज्ञौ भवति ॥ एवर<sup>९</sup> अस्मि ॥

॥ आनंतर्ये एवरि ॥ ८ ॥

W साधुषु also. <sup>१</sup> Ex conject. ; A विञ्च चेञ्च (वेञ्च in ex.) ; BDW चिञ्च चेञ्च ; E ठिञ्च वेञ्च ; In Hema-ch. MS. a has एद्दु चेञ्च विञ्च व्व अवध- ; but b च for व ; the Pr. Sanj. चिञ्च चेञ्च ; Cf. Lass., p. 189. <sup>२</sup> Only in B ; W has as ex. हं चिञ्च । तुमं चिञ्च । अहमेव त्वमेव. <sup>३</sup> So ABDE ; B adds ओ इयं भणिञ्चं । ओ एव्वमिणणहअलं (?) ; W, as usual, diff. <sup>४</sup> BW om. <sup>५</sup> So BW ; AD -ए ; only W has any Sans. expl. <sup>६</sup> W खु. <sup>७</sup> W विनिश्च- . <sup>८</sup> So A ; BD om. ex. <sup>९</sup> A एवरं- ; B om. ; W

एवरीत्ययं शब्द आनंतर्ये निपातसंज्ञो भवति ॥ एवरि ॥

॥ किणो प्रश्ने ॥ ६ ॥

किणो इत्ययं शब्दः प्रश्ने निपातसंज्ञो भवति ॥ किणो धुव्सि ।  
किणो हससि ॥ किन्नु धूयसे । किन्नु हससि ॥

॥ अव्वो दुःखसूचनासंभावनेषु ॥ १० ॥

अव्वो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥  
दुःखे । अव्वो कज्जलरसरंजिएहिं<sup>४</sup> अच्चीहिं ॥ सूचनायां । अव्वो अवरं  
विअ ॥ संभावने । अव्वो एमिव अत्तुं<sup>५</sup> ॥ अहो कज्जलरसरंजिताभ्याम-  
त्तिभ्यां । अहो अपरमिव । अहो एनमिवात्तुं ॥

॥ अलाहि निवारणे ॥ ११ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि  
कलहलेसेण<sup>७</sup> । अलाहि कलहवंधेण<sup>८</sup> ॥ अलं कलहलशेन । अलं कल-  
हवंधेन ॥

॥ अदु वले संभाषणे ॥ १२ ॥

एवर सुहं तत्य रस्से. <sup>१</sup> W किणो कीस किमु परिप्रश्ने and gives it after S. 15. <sup>२</sup> B om. ; D and prob. A धुव्सि; the व्व is conject. to suit S. viii. 57; none give Sans. expl. <sup>३</sup> DE अघो; B varies अव्वो and अवो; W has अथो दुःखसूचनाभाषणेषु, and also after S. २, अव्वो दुःख-  
<sup>४</sup> A om. <sup>५</sup> Ex conject. (cf. S. 16); ABD एमिवात्तुं (or -त्तं); E -त्तुं; BD give the Sans. expl. as above. <sup>६</sup> W निराकरणे. <sup>७</sup> These ex. corrupt; A कलअंतसणे; B कलहलेतेण (the *lete* erased); D कल-अन्नेसेण; E om.; W as above. <sup>८</sup> A किअलवंधेण; B किणोलणुवधोण expl. by अलाहि पूर्यतां क्रीडानुबंधेन; D कलअवंधेण; E om.; AD om. Sans.; W quite diff. <sup>९</sup> W अदुअच्छौ-

अद् वले इत्येतौ शब्दौ संभाषणे निपातसंज्ञौ भवतः ॥ अद् मूलं  
पसूसद् । वले किं कलेसि अवले ॥ अपि मूलं प्रणुयति । वले किं कल-  
यसि । अवले ॥

॥ एवि वैपरीत्ये ॥ १३ ॥

एवि इत्ययं शब्दो वैपरीत्ये निपातसंज्ञो भवति ॥ एवि तद् पहसद्<sup>३</sup>  
वाला । विपरीतं तथा प्रहसति बाला ॥

॥ सू कुत्सायां ॥ १४ ॥

सू इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू सिविणो ॥  
धिकस्वप्नः ॥

॥ रे अरे हिरे संभाषणरतिकलहाक्षेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभाषणरतिकलहाक्षेपेषु निपा-  
तसंज्ञा भवन्ति यथासंख्यं ॥ रे मा करेहि । एाओ सि अरे । दिट्टो सि  
हिरे ॥ रे मा कुरुष्व ॥ नागो ऽसि अरे । दिष्टो ऽसि हिरे ॥

॥ म्मिवमिववित्रा इवार्थे ॥ १६ ॥

म्मिव मिव वित्र इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥ गअणं

<sup>1</sup> This ex. corrupt in AD; B as above; W has अच्छ गमसु = अपि  
गच्छसि (?). <sup>2</sup> Here follows in B a new Sút. (added by a later hand  
in the marg. of D) not in ACE; W gives it after S. 6; अव्वो (D  
अघो throughout) अम्मो (B अम्मो throughout) दुःखाक्षेपविस्मापनेषु  
with ex. अव्वो (B अव्वो) अम्मो दाणिं पडिऊलं मे देव्वं । अव्वो अम्मो  
किं करेसि । अव्वो अम्मो पत्थरसिला माणुसी जादा ; Cf. Boehtl. Śak.  
p. 11, 17, note; for avvo, cf. S. 10, supra. <sup>3</sup> AC पहसिअ, with no  
Sans. expl. (cf. vii., 23 ?); W diff. <sup>4</sup> W यु. <sup>5</sup> AC म्मिवमिवविवा ;  
B म्मिवमिअवित्रा ; D altered from A to B in Sút., but not in ex. ;



मिव । ग<sup>१</sup>अणं मिव । ग<sup>२</sup>अणं विअ कसणं ॥ गगनमिव कृष्णं ॥

[ ॥ अज्ज आमं<sup>३</sup>त्रणे ॥ १७ ॥ ]

अज्ज इत्ययं शब्द आमं<sup>३</sup>त्रणे निपात्यते ॥ अज्ज महाणुहाव किं करेसि ॥ अ<sup>३</sup>हो महानुभाव किं करोषि ॥

॥ शेषः संस्कृतात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्धितलिंगवर्ण<sup>४</sup>कादिविधिः शेषः संस्कृतादवगतव्यः । इह ग्रंथविस्तरभयान्न दर्शितः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नान  
नवमः परिच्छेदः ॥

E corrupt, with no ex. ; W मिवमिअविअ ; Hema-ch. has मिव पिव  
विव व्व व विअ इवार्थे वा. <sup>१</sup>A -ण for -णं in each ex. <sup>२</sup>This Sút.  
is only found in BDEW (added in the marg. of D). <sup>३</sup>So W ; the  
others om. <sup>४</sup>W -वर्णकार्यादि.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटीक्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां शौरसेन्यां पैशा-  
चीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां तृतीयचतुर्थयोरयुजोरनाद्योराद्यौ ॥ ३ ॥

वर्गाणां तृतीयचतुर्थयोर्वर्णयोरयुक्तयोरनादौ वर्तमानयोः स्थाने  
आद्यौ प्रथमद्वितीयौ भवतः ॥ गकनं<sup>३</sup> । मेखो । राचा । णिच्छ<sup>४</sup>रो ।  
वटिसं<sup>५</sup> । दसवतनो<sup>६</sup> । माथवो<sup>७</sup> । गोपिंतो । केषपो । सरफसं । सलफो<sup>८</sup> ॥  
अयुजोरिति किं ॥ संगामो<sup>९</sup> । वग्घो । इत्यादि ॥ अनादाविति किं ।  
गमनं । इत्यादि ॥ गगनं<sup>१०</sup> । मेघ । राजा । निर्झर<sup>११</sup> । वडिश । दशवदन<sup>१२</sup> ।  
माधव<sup>१३</sup> । गोविंद । केशव । सरभस । शलभ । संग्राम । व्याघ्र । गमन ॥

<sup>१</sup> BDW always स-. <sup>२</sup> So DW ; B स्थितौ ; A ईप्सिता ( marg. cor-  
rection). <sup>३</sup> E has only the first two ex. <sup>४</sup> A राचणकरो (?); BW  
राचा णिकरो; D -णिच्छरो. <sup>५</sup> BDW वटीसं. <sup>६</sup> A दश-; BDW add  
वतनं. <sup>७</sup> AD here add वत्या expl. in D by वध्वा ( but both are marked  
in D as spur.); B has वतो with no Sans.; W om. <sup>८</sup> A -फा. <sup>९</sup> So DW  
and A orig. ( altered to द-); B corrupt. <sup>१०</sup> Only BDW give Sans.  
<sup>११</sup> Ex conject. ( as an ex. of झ seems intended, although properly it  
should not be a conjunct); BD निर्झर; W निगड. <sup>१२</sup> BDW add वदन.  
<sup>१३</sup> D adds वध्वा; Cf. note 7.

॥ इवस्य पिवः<sup>१</sup> ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव मुखं<sup>२</sup> ॥

॥ णो नः ॥ ५ ॥

णकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । तरुणी<sup>३</sup> ॥

॥ ष्टस्य सटः ॥ ६ ॥

ष्ट इत्यस्य स्थाने सट इत्ययमादेशो भवति ॥ कसटं मम वट्टइ<sup>४</sup> ॥  
कष्टं मम वर्तते ॥

॥ स्नस्य सनः ॥ ७ ॥

स्न इत्यस्य स्थाने सन इत्ययमादेशो भवति ॥ सनानं । सनेहो<sup>५</sup> ॥

॥ र्यस्य रिञ्चः<sup>७</sup> ॥ ८ ॥

र्य इत्यस्य स्थाने रिञ्च इत्ययमादेशो भवति ॥ भारिञ्चा<sup>८</sup> ॥ भार्या<sup>९</sup> ॥

॥ ज्ञस्य ज्ञः<sup>१०</sup> ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ विज्ञातो । सव्वञ्जो<sup>११</sup> ॥  
विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ कञ्जा<sup>१२</sup> ॥

॥ ज्ञ च<sup>१३</sup> ॥ ११ ॥

ज्ञशब्दस्य शौरमेनीसाधितस्य च इत्ययमादेशो भवति ॥

<sup>१</sup> So MSS. <sup>२</sup> ADW -हं (but A orig. खं like B); cf. Lass. p. 443.  
<sup>३</sup> Only W gives Sans. <sup>४</sup> A वददि; W वट्टदि; only W gives Sans.  
<sup>५</sup> B सननी. <sup>६</sup> Only in A. <sup>७</sup> W रिञ्चा; B रीयः in Sút., but रिञ्च in  
Comm. <sup>८</sup> So W; AD भरिञ्चा; B भरीञ्चा. <sup>९</sup> Only in W. <sup>१०</sup> B ज्ञः  
in Sút. and ex. <sup>११</sup> B om.; only W gives Sans. <sup>१२</sup> B ज्ञ. <sup>१३</sup> D ज्ञ  
(and perhaps A). <sup>१४</sup> B व्व (?); W व्वः.

<sup>1</sup>कच्चं ॥ <sup>2</sup>कार्यं ॥

॥ राज्ञो राचि टाडसिडम्डिषु<sup>3</sup> वा ॥ १२ ॥

राजन्शब्दस्य टा डसि डस् डि<sup>4</sup> इत्येतेषु परतो राचि इत्ययमादेशो<sup>5</sup> वा भवति ॥ राचिना रञ्जा । राचिनो रञ्जो । राचिनि रञ्जि<sup>6</sup> ॥ एतेष्विति किं ॥ राचा । राचानं । रञ्जो<sup>7</sup> ॥

॥ क्वात्तूनं<sup>8</sup> ॥ १३ ॥

क्वाप्रत्ययस्य स्थाने<sup>9</sup> तूनं इत्ययमादेशो भवति ॥ दात्तूनं । कात्तूनं । घेत्तूनं<sup>10</sup> ॥

॥ हृदयस्य हितत्रकं<sup>11</sup> ॥ १४ ॥

हृदयशब्दस्य हितत्रकं निपात्यते ॥ हितत्रकं हरसि मे तलुनि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे पैशाचिको नाम  
दशमः परिच्छेदः ॥

<sup>1</sup>BW कच्चं (B *n.l.*) <sup>2</sup>BD om. <sup>3</sup>B -डिसुषु वा; W डिसुषु वा; the षु in 'A corrected to सु in marg. <sup>4</sup>B om. डि; W adds सु. <sup>5</sup>AW om. <sup>6</sup>So D except राज्ञा -ञ्जो -ञ्जि; A राचिना रञ्जा । राचिनि रञ्जि; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (*sic*); W टा राचिना रञ्जा । डसि डस् । राचीदो राचीनो । डिसु राचि-मि राचिसु. <sup>7</sup>A रञ्जो (added in marg.); B इञ्जो (*sic*); W रञ्जे; D om. <sup>8</sup>B क्वा तूनं. <sup>9</sup>B तून; W तून. <sup>10</sup>The only ex. in BDEW is घेत्तून; BD (not in AE) then add सुनाहि सुना टाठीति किं (B ठीति किं) सुनचि सिट इति किं चनतु (?); W has a new Sút. लोटि सिपोराहि वा ॥ धातोर्लोटि परतः सिप आहि इत्यादेशो भवति । सुनाहि सुना । लोटीति किं । सुनसि । सिप इति किं सुनन्तु । ष्टणुहि ष्टणु ष्टणोषि ष्टणोतु । <sup>11</sup>A -यकं throughout.

॥ अथैकादशः परिच्छेदः ॥

॥ मागधी ॥ १ ॥

मागधानां<sup>१</sup> भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्या मागध्याः प्रकृतिः शौरसेनीति वेदितव्यं ॥

॥ षसोः शः ॥ ३ ॥

षकारसकारयोः स्थाने शो भवति ॥ माशे । विलाशे<sup>२</sup> ॥ माषः ।  
विलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ यायदे<sup>३</sup> ॥ जायते ॥

॥ चवर्गस्य स्पष्टता तथोच्चारणः<sup>४</sup> ॥ ५ ॥

चवर्गो यथा स्पष्टस्तथोच्चारणो भवति ॥ पलिचए<sup>६</sup> । गहिदकले ।  
वियले<sup>७</sup> । णिझले<sup>८</sup> ॥ परिचयः<sup>९</sup> । गृहीतकलः । विजलः । निर्झरः ॥

॥ हृदयस्य हडकः ॥ ६ ॥

<sup>१</sup> B मग-; only BW have a Comm. to SS. 1, 2; E gives only the Sūtras throughout. <sup>२</sup> ABW -शो in both ex.; cf. S. 10. <sup>३</sup> A यायदे, and adds यात्रा = जाया. <sup>४</sup> BD चवर्गस्यस्पष्टता; Lassen (p. 397) conj. *aspashtatā*; the Sanksh. S. has *manāguchcharyāh*. <sup>५</sup> So MSS.; A altered to -णं; E om. Sūt. <sup>६</sup> A ओ for ए in all the ex. <sup>७</sup> A विजए. <sup>८</sup> BW झ्झ. <sup>९</sup> Only BW give Sans.; Lassen proposes परित्यज्यः (p.

हृदयस्य स्थाने हडक्को भवति ॥ हडक्के आलले<sup>१</sup> मम<sup>२</sup> ॥ हृदये आ-  
दरो मम<sup>३</sup> ॥

॥ र्यर्जयो<sup>४</sup>र्यः ॥ ७ ॥

र्यकारर्जकारयोः स्थाने यो भवति ॥ कय्ये<sup>५</sup> । दुय्यणे ॥ कार्यं ।  
दुर्जनः ॥

॥ चस्य स्कः ॥ ८ ॥

चस्य स्थाने स्ककारो भवति ॥ लस्क<sup>६</sup>शे । दस्के<sup>७</sup> ॥ राक्षसः । दक्षः ॥

॥ अस्मदः सौ हके हगे अहके<sup>८</sup> ॥ ९ ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा भवन्ति ॥  
हके हगे अहके भणामि ॥ अहं भणामि ॥

॥ अत इदेतौ लुक्च<sup>१०</sup> ॥ १० ॥

सावित्यनुवर्तते । अकारांताच्छब्दात्सौ परत इकारैकारौ भवतः ।  
पक्षे लोपश्च ॥ एशि<sup>११</sup> लात्रा । एशे पुलिशे । एश पुलिश ॥ एष राजा ।  
एष पुरुषः ॥

॥ क्तांतादुश्च ॥ ११ ॥

397). <sup>१</sup> A आलद्धे. <sup>२</sup> A adds हडक्कं मंतेमि. <sup>३</sup> AD-om. Sans. ; BW  
add हृदयमाललं (B -मालं) आसमंतास्त्रिभित्ति वा (?). <sup>४</sup> D -र्यः ; B  
-र्जः ; but both य्य in Comm. <sup>५</sup> A o for e ; W कय्यं ; B कय्यां दुज्जणे ;  
ABW give Sans. <sup>६</sup> MSS. -से. <sup>७</sup> From BW. <sup>८</sup> BDEW (and the  
Sanksh. S. in Lass., p. 393) om. अहके ; cf. Śak., Williams' ed. p. 217 ;  
Boehtl. p. 242. <sup>९</sup> BDW इत्येतौ स्तः. <sup>१०</sup> W वा for च. <sup>११</sup> These ex. are  
from W ; B has अशि लात्रा । ए पुलीसो पुश पुलिशा ; AD हस्ते सपदि ।  
एसे आसा (D एशि सभा) एसे पुलिसे (D एशि पुलिशे) एश षुतिसा (D  
एशे पुलिशे) एश रभा (एशे सभा) ; only W gives Sans.

क्वप्रत्ययांताच्छब्दात्सौ परत उकार<sup>१</sup>श्च भवति ॥ चकाराद् इदेतौ  
लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिद<sup>२</sup> ॥ हसितः ॥

॥ डसो हो वा दीर्घत्वंच ॥ १२ ॥

डसः षष्ठ्येकवचनस्य स्थाने हकारादेशो वा भवति । तत्संयोगेच  
दीर्घत्वंच ॥ पुलिशा<sup>३</sup>ह धणे । पुलिशश्श धणे ॥ पुरुषस्य<sup>४</sup> धनं ॥

॥ अदीर्घः संबुद्धौ ॥ १३ ॥

अदंतादित्येव । अदंताच्छब्दादकारो दीर्घो भवति संबुद्धौ ॥  
पुलिशा<sup>६</sup> आगक् । माणुशा आगक् ॥ संबुद्धाविति किं । वन्हणश्श<sup>७</sup> धणे ॥  
ब्राह्मणस्य धनं ॥

॥ चिट्टस्य चिष्टः<sup>८</sup> ॥ १४ ॥

चिट्टस्य स्थाने चिष्ट<sup>९</sup> इत्ययमादेशो भवति ॥ पुलिशे चिष्टदि<sup>१०</sup> ॥ पुरु-  
षस्तिष्ठति<sup>११</sup> ॥

॥ कृञ्मृङ्गभां कस्य डः<sup>१२</sup> ॥ १५ ॥

डुकृञ्करणे । मृङ् प्राणत्यागे । ग्लू गतौ । एतेषां क्वप्रत्ययस्य  
स्थाने डकारो भवति ॥ कडे । मडे । गडे ॥ कृतः । मृतः । गतः<sup>१४</sup> ॥

<sup>१</sup> W -रः स्यात्. <sup>२</sup> AD हसिदाः (AD स for श् throughout); B's  
ex. are हशिदु हसि हसिद; W as in text. <sup>३</sup> All but W confuse स and  
श. <sup>४</sup> W -षाणां (!). <sup>५</sup> E समुद्धौ (?). <sup>६</sup> Lassen (p. 397) prefers कृ  
to च्च; the MSS. have कृ, but they cannot be relied on. <sup>७</sup> ABD  
वंभणस्स (altered in A to मणुस-); W वन्हणस्स (cf. var. lect., vi. 64).  
<sup>८</sup> BE -ष्टः; D -ष्टः; A च्चिष्टः; W विट्टः. <sup>९</sup> D -ष्ट; B विष्ट (sic); A  
च्चिष्ट. <sup>१०</sup> A च्चिष्ट-; B n.l.; D चिष्टदि; W विट्टदि; A adds मणुप्पे (sic)  
च्चिष्टदि । इत्यादि. <sup>११</sup> Only in W. <sup>१२</sup> BW मृञ्. <sup>१३</sup> BDW ग्लू ग्लू.  
<sup>१४</sup> BW add a Sút. इदानीमो दाणिं ॥ इदानीमित्यस्य स्थाने दाणिं

॥ क्वो दाणिः ॥ १६ ॥

क्वाप्रत्ययस्य स्थाने दाणि<sup>१</sup> इत्ययमादेशो भवति ॥ श्हिदाणि गडे ।  
करिदाणि<sup>३</sup> आत्रडे ॥ सोढ्वा<sup>४</sup> गतः । कृत्वागतः ॥

॥ शृगालस्य शिञ्जालाशिञ्जालेशिञ्जालकाः ॥ १७ ॥

शृगालशब्दस्य स्थाने शिञ्जालादय आदेशा भवन्ति ॥ शिञ्जाला<sup>६</sup>  
आत्रकृदि । शिञ्जाले आत्रकृदि । शिञ्जालके<sup>७</sup> आत्रकृदि ॥ शृगाल  
आगच्छति ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मागध्याख्य  
एकादशः परिच्छेदः ॥

इत्यादेशो भवति । दाणिं कडं (B -डां); Hema-ch. gives this Sút.  
in his 'Saurasení' chapter. <sup>१</sup>BDW -णिर्. <sup>२</sup>MSS. स-. <sup>३</sup>Only in A.  
<sup>४</sup>So BDW. <sup>५</sup>B अ for आ in Sút. throughout, but not in ex.; A  
शिञ्जाला orig. <sup>६</sup>AB शिञ्ज- <sup>७</sup>A -क.



॥ अथ द्वादशः परिच्छेदः ॥

॥ <sup>1</sup>शौरसेनी ॥ १ ॥

॥ प्रकृतिः संस्कृतं <sup>2</sup> ॥ २ ॥

॥ अनादावयुजोस् तथयोर्दधौ ॥ ३ ॥

॥ व्यापृते <sup>4</sup> डः ॥ ४ ॥

॥ पुत्रे <sup>5</sup> ऽपि क्वचित् ॥ ५ ॥

॥ इ गृध्रसमेषु ॥ ६ ॥

॥ ब्रह्मण्यविज्ञयज्ञकन्यकानां ण्यज्ञन्यानां ज्ञो <sup>9</sup> वा ॥ ७ ॥

॥ सर्वज्ञे <sup>10</sup> ज्ञितज्ञयोर्णः ॥ ८ ॥

<sup>1</sup>BDW स-; Book xii. has no Comm. in ABCDE; W gives a Comm. but full of gross errors, and of no authority; Cf. Lass. App. pp. 49—58, with the Sanksh. S. quoted there: several Sút. are very corrupt. <sup>2</sup>B -ते. <sup>3</sup>MSS. -युजः (D orig. -जो); BE add अधिकारो ऽयं (added in marg. of D) and then give तथयो- as a new Sút.; W also divides them, अनादावयुजः ॥ अनादौ वर्तमाना वर्णाः सर्व असं-युक्ताः प्रयोक्तव्याः । कसणो पण्यं । कृष्णः पण्यं; then तथयोर्दधौ. <sup>4</sup>B -वृते; W -पृतेर्डः. <sup>5</sup>So EW; A पुत्रौ; BD पुत्रो ऽपि. <sup>6</sup>BE -सारेषु. <sup>7</sup>BW om. यज्ञ. <sup>8</sup>So BW; D n.l.; A न्यज्ञवां. <sup>9</sup>A यो; BW ज्ञो; C भो; D ज्ञो; E जो; Cf. Lass. App., p. 53. <sup>10</sup>A -इति गि-लयोर्णः; B -इति गयोर्णः; D -इति गियोर्णः; W -इति तज्ञयोर्णः; only E -इङ्गितज्ञयोर्णः; Cf. iii., 5.

॥ क्वा<sup>१</sup> इअः ॥ ९ ॥

॥ क्कगमोर्दु<sup>२</sup>अः ॥ १० ॥

॥ णि<sup>३</sup>र्ज्जशसोर्वा क्कीवे<sup>४</sup> स्वरदीर्घश्च ॥ ११ ॥

॥ भो भुवस्तिडि<sup>५</sup> ॥ १२ ॥

॥ न लटि ॥ १३ ॥

॥ ददातेर्दे<sup>६</sup> । ददस्स लटि ॥ १४ ॥

॥ डुकुअः करः ॥ १५ ॥

॥ स्थश्चि<sup>७</sup>ठ्ठः ॥ १६ ॥

॥ स्मरतेः सुमरः ॥ १७ ॥

॥ दृशेः पेक्खः<sup>९</sup> ॥ १८ ॥

॥ अस्तेर<sup>१०</sup>च्छः ॥ १९ ॥

॥ तिपात्थि<sup>११</sup> ॥ २० ॥

<sup>१</sup> ABEW क्वा ; W इअ. <sup>२</sup> W दुअ ; AD डुअः (?); B ऊ-. <sup>३</sup> W णिज्ज for णिर्, with ex. कमलाणिज्जं = कमलानि etc. ! <sup>४</sup> A त्कावे; Cf. Lass. p. 54. <sup>५</sup> W तडि; E om. S. 12—31. <sup>६</sup> Lassen's conject.; AC ददाते दो । ददस्य लटि; B तदस्ते दे । ददस्स लटि; D ददातेर्देः । ददम इत्यस्य लटि ; W has two Sút. तदस्तेदे । तच्छब्दस्य तेदे आदेशो भवति । तेदो गदो । तेदं पुच्छ । तेदेण किदं and then ददातेर्दे दस्य लटि । दाधातोः दकारस्य लटि परतो दे आदेशो भवति । देस्सदि etc. <sup>७</sup> A -ष्टः ; B -ठः ; CW -ठ्ठः ; D -ट्टः. <sup>८</sup> A स्मृ-. <sup>९</sup> A n.l. <sup>१०</sup> BW (and A ?) अस्तेरक्कः ; C अस्तेस्युः ; D अस्तेरकः (?). <sup>११</sup> Ex conject.; ADC सिपा थैः ; B मिपा थैः ; W मिपि थः ॥ मिपि परतः अस्धातोः थ आदेशो भवति । थन्नि; Hema-ch. and the Sanksh. S.

॥ भविष्यति मिपा स्सं वा स्वरदीर्घत्वं च ॥ २१ ॥

॥ स्त्रियामित्थी<sup>२</sup> ॥ २२ ॥

॥ एवस्य जेव्व<sup>३</sup> ॥ २३ ॥

॥ इवस्य विअ ॥ २४ ॥

॥ अस्मदो जसा वअं च ॥ २५ ॥

॥ सर्वनाम्नां डे सिंत्वा ॥ २६ ॥

॥ धातोर्भावकर्तृकर्मसु परस्मैपदं ॥ २७ ॥

॥ अनंत्य एच्च<sup>६</sup> ॥ २८ ॥

॥ मिपो लोटिच<sup>७</sup> ॥ २९ ॥

give no help. <sup>१</sup> Ex conject. (*cf.* Lass App. p. 56); AC भवतिष्य (the त in A altered to स in a later hand; C has स) मिपाति (ति only added in marg. A) संवा-; D भुवः सिष्यति मिथासवा (the *vá* partially erased); B भुवः सिप् मिप् थासाता; W भुवः सिप् तिप् मिप् थासां वा- with ex. भवासि -दि -मि -धः. <sup>२</sup> A -त्थि. <sup>३</sup> AC मेव (A orig. न्येव?); B जेव्व; DW ज्जेव्व. <sup>४</sup> Corrupt; AC डे सिंत्वा; D -त्त्वा; B डे सिंत्वा; W reads Sút. सर्वनाम्नां डेः ॥ सर्वनामशब्दानां चतुर्थे-कवचनस्य वअं इत्यादेशो भवति ॥ सव्ववअं कवअं महवअं तुहवअं ॥ सर्वस्मै etc.; Lassen, p. 57, proposes डेः स्सित्थी or स्सिहित्याः. <sup>५</sup> W absurdly adds सिंत्वाः before धातो- (W धात्वा-) from S. 26, and restricts this Sút. to षिञ् and लुञ्. <sup>६</sup> ACD अनंत्य एच्च; B अनंस एव (?); W अंत्ये एव ॥ सिंत्वाः धात्वाः भावादिषु विहितं यत्परस्मैपदं तद् अंत्यवर्ण एव भवति; *Qy.* अदंत्य एच्च (?) *cf.* Lass. App. p. 57. <sup>७</sup> A निपो लेदि च; BCDW मिपो लोटि च (D orig. ले-); W's Comm. is लोटि परतो ऽन्त्ये मिप एव भवति । अहं करवामि अहं

॥ आश्चर्यस्याच्छरिञ्चं<sup>१</sup> ॥ ३० ॥

॥ प्रकृत्या<sup>३</sup> दोलादं<sup>४</sup>दशनेषु ॥ ३१ ॥

॥ शेषं<sup>४</sup> माहाराष्ट्रीवत् ॥ ३२ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

गच्छामि । अहं करवाणि गच्छानि. <sup>१</sup> A -रोञ्चं. <sup>२</sup> Lassen's conject. p. 58 (cf. ii., 35); ABCD प्रकृतः; W प्राकृतो and in Comm. -प्राकृतः शब्दः प्रयोक्तव्यः. <sup>३</sup> So W; ACD दोदण्डदशनेषु (A has a mark of omission over दो); B दोलादंद्दशनेषु. <sup>४</sup> W म-

For Hema-chandra's Sūtras on the Śaurasenī dialect, see App. C.

## APPENDIX A.

[The MS. W contains many Sútras, which are not found in any other; some seem to be taken from Hema-chandra or the Prákṛita Sanjívani, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 4, etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's, and many indeed at once betray a spurious origin.]

॥ स्मरस्मेरयोर्मस्य<sup>1</sup> ॥ अनयोर्मस्य लोपः स्यात् ॥ सरो सेरो । चकाराद् घस्मरादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ धग्घयोष्ठः<sup>2</sup> ॥ धग्घ इत्येतयोः स्थाने ठकारादेशः स्यात् ॥ वड्ड<sup>3</sup> इविअड्डो । वर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्वः<sup>4</sup> ॥ सर्वत्र संयोगपूर्वो ह्रस्वो भवति ॥ किञ्चि । णिक्कंतो । णत्थि ॥ कीर्त्ति । निष्क्रांत । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा ॥ दीर्घादिषु शब्देष्वादौ ह्रस्वो वा स्यात् ॥ दिग्घो दीहो । वहो वाहो ॥ दीर्घ वाह्य इत्यादि ॥ ४ ॥

॥ इअ ल्यपस्य<sup>6</sup> ॥ ल्यप् प्रत्ययस्य इअ आदेशः स्यात् चकारात् क्वाप्रत्ययस्यापि ॥ विहसिअ पठिअ । सुमरिअ करिअ ॥ ५ ॥

॥ क्लो ऽपि दुअ ॥ क्वाप्रत्ययस्यापि दुअ आदेशो भवति ॥ गदुअ कदुअ ॥ ६ ॥

<sup>1</sup> This is added after iii. 6. <sup>2</sup> After iii. 9. <sup>3</sup> Here and often elsewhere W has a double aspirate, which I have corrected. <sup>4</sup> This and the next, after iv. 1. <sup>5</sup> Cf. iii. 58. <sup>6</sup> This and the next, after iv. 23; both belong to Sect. xii.

॥ भवद्भगवतो<sup>१</sup>रात्वं ॥ भवद्भगवच्छब्दयोरत्वं विधीयते ॥ भवा भञ्ज-  
वा कुण्ड । संबोधने । हे भवं हे भञ्जवं ॥ ७ ॥

॥ जश्शृष्टां दा ॥ एषां दा स्यात् ॥ भवदा ॥ भवंतः । भवतः ।  
भवता ॥ ८ ॥

॥ ङस्ङस्योर्दो ॥ भवद्दो भवदो । एवं भगवत् ॥ ९ ॥

॥ एवं सर्वेष्वताधिकारादेशेषु<sup>२</sup> ॥ अकारादीनां परे अताधिकारा-  
देशा भवन्ति ॥ अग्गिस्स वाउस्स । अग्गीदो वाऊदो । अग्गिम्मि वा-  
उम्मि ॥ १० ॥

॥ तत्समास्ते येषु न विकारः<sup>३</sup> ॥ उक्तलक्षणवशाद्येषु येषु विकारो  
न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर इत्या-  
दि ॥ ११ ॥

॥ ल्यप्कारे हीञ्<sup>४</sup> ॥ भूते काले ल्यप्प्रत्ययस्य हीञ् इत्यादेशो  
भवति ॥ होहीञ् । पठहीञ् । हसहीञ् ॥ भूय । पाठ्य । हस्य ॥ १२ ॥

॥ हेर्हिमः<sup>५</sup> ॥ हि तापे । अस्य धातोर्हिमादेशो भवति । हिमइ ॥ १३ ॥

॥ जयतेर्वा<sup>६</sup> ॥ जि इत्यस्य वा णकारो भवति । जिणइ जिञ्इ ॥ १४ ॥

॥ नोपसर्गस्य<sup>७</sup> ॥ स्मृ इत्येतस्य सोपसर्गस्य भरसुमरौ न स्यातां ॥ वि-  
स्सरइ । पस्सरइ । अणुस्सरइ । अहिस्सरइ ॥ १५ ॥

॥ खिदेर्जूरविस्सरौ<sup>८</sup> ॥ खिद दैन्ये । अस्य जूरविस्सरौ भवतः ॥  
जूरइ विस्सरइ ॥ १६ ॥

<sup>१</sup> This and the two next follow v. 44. <sup>२</sup> After vi. 60. <sup>३</sup> The last Sút. in Book vi.; a long list of ex. is omitted. <sup>४</sup> After vii. 24 [cf. note to vii. 23]; this Sút. seems unaccountable. <sup>५</sup> After viii. 6. <sup>६</sup> This Sút. comes after W's version of viii. 56 (hence the *na-kāra*) which in W follows viii. 14; [cf. Var. Lect.] <sup>७</sup> This Sút. follows and restricts viii. 18; the *m* being elided by iii. 2. <sup>८</sup> This and the five next Sútras follow viii. 37; W also has *visūra* in viii. 63, which proves this to be an interpolation.

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति ।  
रेहइ<sup>1</sup> ॥ १७ ॥

॥ इषेर्महः ॥ इष इच्छायां । अस्य धातोर्महादेशो भवति ।  
महइ<sup>2</sup> ॥ १८ ॥

॥ व्यधेर्विभः ॥ व्यध ताडने । अस्य धातोर्विभादेशो भवति । वि-  
भइ<sup>3</sup> ॥ १९ ॥

॥ अदेश्वरखः ॥ अद भक्षणे । अस्य धातोश्चरखादेशो भवति ।  
चरखइ<sup>4</sup> ॥ २० ॥

॥ दाधाणोडीडामेत्वं कर्तरि ॥ एषां कर्तरि एत्वं स्यात् ॥ देइ धेइ  
णेइ उड्डेइ । ददाति दधाति नयति उड्डीयते ॥ २१ ॥

॥ कथेर्हः<sup>6</sup> ॥ कथ वाक्यप्रबंधे । अस्य धातोस्यकारस्य हकारो भवति ।  
कहइ ॥ २२ ॥

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरंत्यस्य टत्वं भवात् । कटइ ।  
कष्टयति ॥ २३ ॥

॥ वचवदोश्च<sup>7</sup> ॥ एतयोरंत्यस्य द्वित्वं वा स्यात् । चकारादोत्वंच ॥  
वोच्चइ वोचइ । वोल्लइ वोलइ ॥ वक्ति वदति । वदो दो ल इति  
लत्वं ॥ २४ ॥

॥ विकरणानामनियमः<sup>9</sup> ॥ विकरणानां शब्दानामनियमो भवति ॥  
होज्जइ । ऊविज्जइ । हणिज्जइ । हम्मइ । वेत्थइ । धत्थइ । कीरइ ॥  
भूयते हूयते हन्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

<sup>1</sup> Cod. ri-. <sup>2</sup> Cod. mahāi. <sup>3</sup> Cod. vibhbbhai, whence Delius conject. vijjha.

<sup>4</sup> Sic Cod.; tbe shk may be an error for khkh. <sup>5</sup> I omit the recapitulation of the roots. <sup>6</sup> This and the next, after viii. 38. <sup>7</sup> After viii. 53; the Com-

mentary's chakāra is wrong, as there is no Sūt. for otwam. <sup>8</sup> Cf. ii. 12 (?).

<sup>9</sup> After viii. 71, before ajāñésā bahulam; cf. Var. Lect., p. 81.

- ॥ उपमायां विअ्रव्वौ<sup>1</sup> ॥ २६ ॥  
 ॥ इतिशब्दस्य पदांते<sup>2</sup> त्ति ॥ २७ ॥  
 ॥ उ च्चेपविस्मयसूचनासु<sup>3</sup> ॥ २८ ॥  
 ॥ मनागर्थे मणं २९ ॥  
 ॥ हे भो आमंत्रणे<sup>4</sup> ॥ ३० ॥  
 ॥ आमस्वीकृतौ<sup>5</sup> ॥ ३१ ॥  
 ॥ झटितिशब्दे झत्ति ॥ ३२ ॥  
 ॥ दाहिणो दक्षिणे वा<sup>6</sup> ॥ ३३ ॥  
 ॥ अप्यर्थे विपी पदांते ॥ ३४ ॥  
 ॥ तंस तिर्यगर्थे ॥ ३५ ॥  
 ॥ शनैः सणिअं ॥ ३६ ॥  
 ॥ हित्यं ब्रीडितभीतयोः<sup>7</sup> ॥ ३७ ॥  
 ॥ ऊत्तपराऊत्तावभिमुखपराङ्मुखयोः<sup>8</sup> ॥ ३८ ॥  
 ॥ बाहिरं बहिः ॥ ३९ ॥  
 ॥ उण पुनः ॥ ४० ॥  
 ॥ अंतो अंतरर्थे ॥ ४१ ॥

<sup>1</sup> This and the next after ix. 3; I omit the Comm. and ex. as being needless in Sūtras on *nipātāh*. <sup>2</sup> Cf. i. 14. <sup>3</sup> This and the next, after ix. 8. <sup>4</sup> After ix. 13. <sup>5</sup> This and the remaining Sūtras are inserted after ix. 15 (being immediately preceded by the Var. Lect., of Sūt. 9, *q.v.* in notes). <sup>6</sup> With Comm. *dakṣhiṇāsabde dāhiṇo nipātyate vikalpena; dāhiṇo pavano*. <sup>7</sup> For this, cf. viii. 62, note; the ex. given is *hittham datṭhūna rāam = bhītāsmi drisṭvā rājānam*. <sup>8</sup> The Pr. Sanj. and Hema-ch. both allow *hutta* to be used in the sense of *abhimukha*; cf. Appendix B.; W's ex is *huttam gaam*.



## APPENDIX B.

ON PAGE 35 (IV. 25, COMM.).

The passage enclosed in brackets is only found in AC and stands in A as follows : —

क्वचिदा मतुपोन्नस्य<sup>1</sup> मंतो (altered in a later hand to -त्वो) त्वा  
दृश्यते क्ववित् । हणुमंतो । इल्लालावपरे प्रायः शैषिकेषु प्रयुज्यते ।  
पुरोभवं पुरिल्लं । आत्मीयं अणुल्लं । परिमाणे किमादिभ्यो भवन्ति  
एवैद्हादयः । एद्हो । कित्तिअं । एत्तिअं । जेत्तिअं । जेद्दहं । तेत्तीअं  
तेद्दहं क्त्ये साज्जः<sup>2</sup> । तमित्यन्ये देशी शब्दः स इत्थते साताज्जत्तं । सह-  
सुत्तं । जांतौ वा स्वार्थिकः कः । जांतौ स्वार्थे ककारः प्रयोक्तव्यः ।

<sup>1</sup> C -न्यस्य मन्तो ता. <sup>2</sup> C सालु. <sup>3</sup> C जीतौ but जा- in next line :  
C has no other Var. Lect. worthy of notice.

The division of the passage into Sūtras (proposed by Prof. Lassen, *cf.* Inst., p. 93) is open to several objections : 1. The silence of the MSS. BDEW ; there being no instance of a Sūtra, much less of several Sūtras, being found in AC *alone*, although the other MSS. contain Sūtras not found in AC. 2. The two MSS. themselves do not seem to give them as Sūtras, as in every instance, if we separate off a part as the Sūt., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with the examples interposed between each line ; with the exception of the last two lines, of which more presently. .

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on Sūt. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that Sūt., and the fourth seems only added because other Gram-

marians (*ityanye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prák. Sanj. in the course of its corrupt Comm. on Sút. 25, gives *appullam* and *purillam* (explaining the former by *átmīyam*, and the latter by *purobhavam paurastyam*) and then adds *Bhavettám* (sic) *matupo 'ntyasya ákárastu tathá kwachit; hanumá, hanumanto; sankhyáyáh kṛitwaso huttam ábhimukhye 'pi\* drīsyate; panchahuttam, panchakṛitwas; chhahuttam shat-kṛitwas; saahuttam śatakṛitwas; piyahuttam, priyábhimukham; ishṭau kimyat-tadetadbhyah parimāne ttiahau (ttiaddahau?); kettiam, keddaham, kim parimānam asya kiyat; jettiam jeddaham, yávat, etc.* These do not appear to be given as new Sútras, but follow in the course of the Comm. After these comes a new Sútra, “*Swárthe ko vá; asminarthe prátipadikát kapratyayo bhavati vá; bhamarao, bhramara, pakshe bhamaro;*” with other similar ex.

Hema-chandra in a corresponding passage has the following Sútras, which may have occasioned the introduction of the lines in Bhámaha at all.

॥ यत्तदेतदो ऽतोरित्तिञ्च एतल्लुक् च ॥ एभ्यः परस्य डावादेरतः परिमाणार्थस्य इत्तिञ्च इत्यादेशो भवति । एतदो लुक् च । यावत् जित्तिञ्च । तावत्तित्तिञ्च । एतावत् इत्तिञ्च ।

॥ इदंकिमश्च डेत्तिञ्चडित्तिलडेद्हाः ॥ इदंकिंभ्यां यत्तदेतद्भ्यश्च परस्यातोर्डावतोर्वा (sic) डित एत्तिञ्च इत्तिल एद्दह इत्यादेशा भवन्ति । एतल्लुक् च । इयत् एत्तिञ्च एत्तिलं एद्दहं । कियत् । केत्तिञ्च कित्तिलं केद्दहं etc.

॥ क्वलसो ङत्तं ॥ with ex. सञ्जङ्गत्तं सहस्सङ्गत्तं । कथं प्रियाभिमुखं पिञ्जङ्गत्तं । अभिमुखार्थेन ङत्तशब्देन भविष्यति ।

॥ आल्विल्लोल्लालवंतमंतेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* (sic) *mānaitto*, of *ira*, *gavviro*, of *mana*, *dhanamano*; then comes *kechin-mádesam apichehanti, hanumá.*

After three unimportant Sútras we have

॥ डिल्लडुल्लौ भवे ॥ भवे ऽर्थे नाम्नः परौ इल्ल उल्ल इत्येतौ डितौ प्रत्ययौ भवतः । पुरिल्लं अप्पुल्लं etc.

\* This sense of *abhimukha* is given to *hutta* by Hema-ch. also, see *infra*. Cf. the spurious Sút. of W (No. 38) App. A.

॥ स्वार्थे कश्च वा ॥ स्वार्थे कश्चकारादिल्लोलौ डितौ प्रत्ययौ वा  
भवतः ।

Hema-ch., therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a Sút. and mutilated Comm. The *játau* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *swárthe ko vá*, or whether under the *játau* there is hid some allusion to Hema-chandra's *illollau ditau* is doubtful; but as it stands, *játau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (*Cf.* the Schol. quoted by Stenzler, *Introd. Mrichchhak.*, p. vi., which also partly runs into verse). All the MSS. agree in adding *swárthe* in the Comm. of Sút. 26, which is a strong argument for a Súra like this having dropped out here.

## APPENDIX C.

## HEMA-CHANDRA'S CHAPTER ON THE ŚAURASENÍ DIALECT.

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (*a*) and 171 (*b*) in the Walker Collection in the Bodleian. This and the Sútras of the Sanksh. Sára (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the Sútras. The Śaurasení Bháshá takes up SS. 260—286 of the fourth Páda.]

TO DO 'NÁDAU SAURASENYÁM AYUKTASYA. (260.)

Sauraseniyám bhásháyám anádáv apadádau vartamánasya takárasya dakáro bhavati, na ched asau varñántarena samyukto bhavati (Var. xii. 3).

ADHAS KWACHIT. (261.)

Varñántarasya adho vartamánasya tasya do bhavati, kwachillakshyánu-sárena; mahando, andeuram.

VÁDES TÁVATI. (262.)

With examples 'dáva,' 'táva.'

Á ÁMANTRYE SAU VENO NAH. (263.)

Ino nakárasya ámantrye sau pare ákáro vá bhavati; bho kanchuiá, pakshe bho tavassi. (*á* is optionally substituted in the voc. for the *n* of words ending in *in*.)

MO VÁ. (264.)

Ámantrye sau nakárasya mo vá bhavati, bho ráam, etc.

BHAVADBHAGAVATOH. (265.)

Ámantrya iti nivrittam; anayos sau pare nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anuswára; cf. Var. iv. 12.)

VÁ RYYO YYAH. (266.)

Ryasya yyo vá bhavati; ayyäutto, pakshe ajja (*cf.* Var. iii. 17; x. 11).

THO DHAH. (267.)

The Comm. adds 'apadádu' (Var. xii. 3).

IHAHACHOR HASYA. (268.)

*Dh* is substituted for the *h* of iha, and the Prákrit suffix of the 2d pers. plur. imperative (which Hema-ch. calls *hach*; *cf.* Var. vii. 19) as Idha or iha, 'here;' Hodha or hoha, 'be ye.'

BHUVVO BHAH. (269.)

The Comm. adds *vá* with ex. bhodi, hodi; bhuvadi, huvadi; bhavadi, havadi (Var. xii. 12.)

PÚRVASYA PURAVAH. (270.)

The Comm. adds *vá*.

KTWA IADÚNAU. (271.)

With ex. Bhavia, bhodúna; havia, hodúna (the MSS. have *iya* for *ia*, but both frequently write *y* for *a*) pakshe, bhottá, hottá (Var. xii. 9).

KRIGAMO DADUAH. (272.)

Ábhyám parasya ktwápratyayasya ðit adua ityádešo bhavati; gadua, etc. (Var. xii. 10).

DIR ICHECHOH. (273.)

Tyádínám ádyatrayasy' ádyasya 'ichecháv' iti vihitayor ichechos stháne dir bhavati, veti nivrittam; dedi, bhodi.

ATO DEŚCHA. (274.)

Akárát parayor ichechos stháne deh (chakárád díścha) bhavati; gachchade, gachchadi; ata iti kim, ñedi, bhodi.

BHAVISHYATI SSIH. (275.)

The Comm. adds 'hissáhám apavádah' (*cf.* Var. vii. 12, 13) with ex. Bhavissidi, gachhissidi.

ATO ÑASER DÁDODÁDÚ. (276.)

Akárátparasya ñases stháne ádo ádu ityádešau ðitau bhavatah (*cf.* Sanksh. Sára, 9; and Lass. App., p. 54),

IDÁNÍMO DÁNIM. (277.)

(*Cf.* Var. xi. 15, Var. Lect.)

TASMÁT TÁ. (278.)

MO 'NTYANŃO VEDETOH. (279.)

Antyán makárát para idetos parayor ṇakárágamo vá bhavati.<sup>1</sup>

EVÁRTHE YYEVA. (280.)

HANJE CHETYÁHWÁNE. (281.)

(This and the remaining Sútras refer to *nipátáh.*)

HÍMÁṆAHE VISMAYANIRVEDE. (282.)

ṆAM NANVARTHE. (283.)

AMMAHE HARSHE. (284.)

HÍHÍ VIDÚSHAKASYA. (285.)

ŚESHAM PRÁKRITAVAT. (286.)

---

<sup>1</sup> The ex. given are 'i-káre, juttam ṇimam, juttamiṇam, e-káre, kim ṇedam, kimedam, evam ṇedam, evamedam.'

# THE PRÁKRITAPRAKÁŚA

OF VARARUCHI, TRANSLATED.

---

VICTORY to Gaṇeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these Sūtras of Prákr̥it definitions, composed by Vararuchi, Bhámaha, having attained their meaning, has made a clear and yet concise commentary.

## SECTION THE FIRST.

ÁDER ATAH. (1).

This Sūtra is supposed to exercise an authority [*adhikāra*], by virtue of which it is implied in the succeeding sūtras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the Sūtras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in Sūtra 10]. The *t* in *at* is used to exclude the homogeneous vowel<sup>1</sup> [Pānini, i., 1. 70].

Á SAMRIDHYÁDISHU VÁ. (2).

In the words *samriddhi*, etc., *á* is optionally used for the first *a*. Thus Prákr̥it:—

Samiddhí, sámiddhí; paadam, páadam; ahijái, áhijái; maṇansiní, máṇan-

---

<sup>1</sup> *Áder* does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, e.g., the *a* in *ishat* in Sūtra 3.

siní; padivaá, pádivaá; sarichehham, sárichehham; padisiddhí, pádisiddhí; pasuttam, pásuttam; pasiddhí, pásiddhí; asso, áso.

Sanskrit :—

Samriddhi, 'prosperity'; prakāṭa, 'manifest'; abhijāti, 'family'; manaswiní, 'a wise woman'; pratipad, 'the first day of a lunar fortnight'; sadriksha, 'like'; pratisparddhin, 'a rival';<sup>1</sup> prasupta, 'asleep'; prasiddhi, 'fame'; aśwa, 'a horse.'

This is a class of words which can only be determined by observing the forms used in classical authors.

IDÍSHATPAKWASWAPNAVETASAVYAJANAMRIDANGÁNGÁRE-SHU. (3).

In the words *ishat*, etc., *i* is substituted for the first *a*. The 'optionally' of the former rule does not apply to this.

Isi, pikkam, sivino, vediso, viano, muingo, ingálo.

Íshat, 'little'; pakwa, 'cooked'; swapna, 'sleep'; vetasa, 'a ratan'; vyajana, 'a fan'; mridanga, 'a drum'; angára, 'charcoal.'

LOPO 'RANYE. (4).

In the word *aranya*, 'a forest,' the first *a* is elided: as, *Raṇam*.

E ŚAYYÁDISHU. (5).

In the words *śayyá*, etc., *e* is substituted for the first *a*.

Sejjá, sunderam, ukkeró, teraho, achchheram, perantam, vellí.

Śayyá, 'a bed'; saundarya, 'beauty'; utkara, 'a heap'; trayodaśa, 'the thirteenth'; áscharya, 'wonderful'; paryanta, 'limit'; valli, 'a creeper.'

O BADARE DENA (6).

In the word *badara*, 'the jujube,' the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *Voram*.

LAVANANAVAMALLIKAYOR VENA. (7).

In the two words *lavana*, 'salt,' and *navamalliká*, 'double jasmine,' the first *a*, with the following *v* (including its inherent vowel), becomes *o*: as, *Lonam*, *nomallíá*.

<sup>2</sup> Such is Vararuchi's explanation, *cf.* iii., 37; Lassen (*Prák. Instit.* p. 265, note) proposes '*pratishiddhi*.' I may add here that in the first four Sections I have generally followed the MSS. in giving the Sanskrit word in its crude form, while in Prákrit it appears in its nom. sing., as modified by the rules of Sect. v. This chiefly applies to the termination *o*.



## MAYÚRAMAYÚKHAYOR YWÁ VÁ. (8).

In the two words *mayúra*, 'a peacock,' and *mayúkha*, 'a ray,' the first *a*, with the syllable *yú*, becomes optionally *o*: as, *Moro* or *maúro*, *moho* or *maúho*.

## CHATURTHÍCHATURDÁŚYOS TUNA. (9).

In the two words *chaturthí* and *chaturdáśí*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o*: as, *Chotthí* or *chaitthí*, *choddahí* or *chaüddahí*.

ADÁTO YATHÁDISHU VÁ.<sup>1</sup> (10).

*A* is no longer implied [see Súra 1], in consequence of the change of *sthánin* or 'primitive element.' In the words *yathá*, etc., *a* is optionally substituted for *á*.

Jaha, jahá; táha, tahá; pattharo, pattháro; pauam, páuam; talaventaam, tálaventaam; ukkhaam, ukkháam; chamaram, chámaram; paharo, paháro; chadú, chádú; davaggi, dávaggi; khaiam, kháiam; santhaviam, santháviam; halio, hálío.

Yathá, 'as'; tathá, 'so'; prastára, 'a bed'; prákr̥ita, 'low'; tálavrintaka, 'a fan'; utkháta, 'dug up'; chámara, 'a chowrie'; prahára, 'a blow'; cháṭu, 'flattery'; dávágni, 'the burning of a forest'; khádita, 'eaten'; sansthápita, 'placed'; hálíka, 'belonging to a plough.'

## IT SADÁDISHU. (11).

In *sadá*, etc., *i* is optionally substituted for *á*: as, *Sai*, *saá*; *tai*, *taá*; *jai*, *jaá*.

Sadá, 'always'; tadá, 'then'; yadá, 'when.'

## ITA ET PIṆDASAMESHU. (12),

In words like *piṇḍa*, *e* is optionally substituted for *i*: as,

Pēṇdam, piṇḍam; ṇeddá, ṇiddá; sendúram, sindúram; dhammellam, dhammillam; chendham, chindham; venhú, vinhú; peṭṭham, piṭṭham.

Piṇḍa, 'a lump'; nidrá, 'sleep'; sindúra, 'red lead'; dhammilla, 'braided hair'; chihna, 'a mark'; vishṇu, 'Vishṇu'; pishṭa, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *i* is followed by a conjunct consonant (as in *piṇḍa*).

## AT PATHIHARIDRÁPRITHIVÍSHU. (13).

<sup>1</sup> The Prák. Sanj. constantly uses this súra to explain the change of *á* to *a* before a conjunct; as in *a*chchhera for *áscharya*.

In *pathin*, etc., *a* is substituted for *i*: as,

Paho (or in its crude form, paha), haladdá, puhaví.

Pathin, 'a path'; haridrâ, 'turmeric'; prithiví, 'the earth.'

ITESTAH PADÁDEH. (14).

In the word *iti*, 'thus,' when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*: as,

Ia uaha añṇaha-vaañam, ia viasantíu chiram.

Iti paśyatányathávachanam, 'so behold<sup>4</sup> the hypocrisy (?)'; iti vikasantyaś chiram, 'thus blossoming a long time.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pio tti*, 'priya iti.'

UD IKSHUVRIŚCHIKAYOH. (15).

In the two words *ikshu*, 'the cane,' and *vriśchika*, 'the scorpion,' *u* is substituted for *i*: as, *Uchchhú*, *vinchhuo*.

O CHA DWIDHÁKRĪṆAH. (16).

*O* is substituted in the word *dwidhá* when used with the root *krin*, and *u* also, since we find *cha* in the Súra. Thus, *dwidhákritam*, 'bisected,' becomes *doháiam* or *duháiam*; and *dwidhákriyate*, 'it is bisected,' *doháijjai* or *duháijjai*.

ÍT SINHAJIHWAYOŚCHA. (17).

In *sinha*, 'a lion,' and *jihwá*, 'the tongue,' *í* is substituted for *i*: as, *sího*, *jíhá*. The *cha* is used in the Súra to include other words which are not mentioned, hence there is an *í* in such words as *visattha*, *visambha*, etc., for *viswasta*, 'trusted,' *visrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i*, which would properly in Prákrit be followed by a double consonant, is exchanged for an *í*, and one of the consonants is dropped].

ID ÍTAH PÁNÍYÁDISHU. (18).

In *páníya*, etc., *i* is substituted for the first *i*: as,

<sup>1</sup> The first of these examples is very obscure. *Uaha* or *waha* is a singular word, which is found in the Bengálí recension of Śakuntalá [see Boehtl., p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd páda] has the following: 'Ua paśya; ua iti paśy'etyasyárthe vá prayoktavyam; pakshe pulaádayah' [cf. Var. viii. 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris linguæ.'

Pániam, aliam, valiam, taánim, kariso, duiam, taiam, gahiram.

Pániya, 'water'; alíka, 'false'; vyalíka, 'painful'; tadánim, 'then'; karísha, 'dried cow-dung'; dwitíya, 'second'; tritíya, 'third'; gabhíra, 'deep.'

EN NÍDÁPÍDAKÍDRIGÍDRÍŚESHU. (19).

In *nída*, etc., *e* is substituted for *í*: as,

Ñeddam, ápeló, keriso, eriso.

Nída, 'a nest'; ápída, 'pressing'; kídriś, 'what like'; ídriśa, 'such.'

UTA OT TUNḌARÚPESHU. (20).

In words like *tunḍa*, *o* is substituted for *u*: as,

Tonḍam, mottá, pokkharo, potthao, loddhao, kottimam.

Tunḍa, 'the face'; muktá, 'a pearl'; pushkara, 'a lake'; pustaka, 'a book'; lubdhaka, 'a hunter'; kuttima, 'a jewel-mine.'

The word *rúpa* or 'like,' is used in the Súra to indicate that the *u* must be followed by a conjunct consonant (as in *tunḍa*).

ULÚKHALE LWÁ VÁ. (21).

In *ulúkhala*, 'a mortar,' *u* with the syllable *lú* optionally becomes *o*: as, *okkhalam* or *ulúhalam*.

AN MUKUTÁDISHU. (22).

In *mukuta*, etc., *a* is substituted for the first *u*: as,

Maudam, maulam, garuam, garuí, jahitthilo, soamallam, avari.

Mukuta, 'a crest'; mukula, 'a bud'; guru, gurví, 'heavy'; Yudhishthira, 'the name of a king'; saukumárya, 'youthfulness'; upari, 'above.'

IT PURUSHE ROH. (23).

In the word *purusha*, 'a man,' *i* is substituted for the *u* which follows *r*: as, *Puriso*.

UD ÚTO MADHÚKE. (24).

In the word *madhúka*, 'Bassia latifolia,' *u* is substituted for *ú*: as, *Mahuam*.

AD DUKÚLE VÁ LASYA DWITWAM. (25).

In the word *dukúla*, 'woven silk,' *a* is optionally substituted for *ú*, and when it is so substituted, the *l* is doubled: as, *Duallam* or *duúlam*.

EN NÚPURE. (26).

In the word *núpura*, 'an anklet,' *e* is substituted for *ú*: as, *Neuram*.

RITO 'T. (27).

*A* is substituted for *ri* in the first syllable of a word: as,

Tanam, ghaná, maam, kaam, vaddho, vasaho.

Triṇa, 'grass'; ghrīṇá, 'pity'; mṛita, 'dead'; kṛita, 'made'; vṛiddha, 'old'; vṛishabha, 'a bull.'

ID RISHYÁDISHU. (28).

In *rishi*, etc., *i* is substituted for the initial *ri*: as,

Isí, visí, gitṭhí, ditṭhí, sitṭhí, singáro, mianko, bbingo, bbingáro, hiaam, viinho, vinhiam, kisaro, kichchá, vinchhuo, siálo, kií, kisí, kivá.

Rishi, 'a sage'; vṛishí, 'an ascetic's cushion'; gṛishṭi, 'a cow that has had one calf'; dṛishṭi, 'sight'; sṛishṭi, 'creation'; śṛingára, 'love'; mṛigánka, 'the moon'; bhṛinga, 'a bee'; bhṛingára, 'a vase'; hṛidaya, 'the heart'; vitṛishṇa, 'contented'; vṛinhita, 'grown'; kṛíšara, 'a kind of pottage'; kṛityá, 'action'; vṛíšchika, 'a scorpion'; śṛigála, 'a jackal'; kṛiti, 'act'; kṛishi, 'husbandry'; kṛipá, 'pity.'

UD RITWÁDISHU. (29).

In *ritu*, etc., *u* is substituted for the initial *ri*: as,

Udú, munálo, puhaví, vundávanam, páuso, pauttí, viudam, samvudam, nivvudam, vuttanto, parahuo, máuo, jámáuo.

Ritu, 'a season'; mṛiṇála, 'a lotus-fibre'; pṛithiví, 'the earth'; vṛindávana, 'a country so called'; právrish, 'the rainy season'; pravṛitti, 'news'; vivṛita, 'opened'; samvṛita, 'covered'; nirvṛita, 'ended'; vṛittánta, 'news'; parabṛita, 'the köil'; mátrika, 'a maternal uncle'; jámátrika, 'a son-in-law.'

AYUKTASYA RIH. (30).

The syllable *ri* is substituted for the vowel *ri* when initial and not connected with another letter: as,

Rinam, riddho, richchho.

Rinam, 'a debt'; riddha, 'prosperous'; riksha, 'a bear.'

KWACHID YUKTASYÁPI. (31).

The syllable *ri* is sometimes substituted for an initial *ri*, even when it is connected with another letter: as,

Eriso, sariso, táriso.

Ídriśa, 'such'; sadriśa, 'like'; tádriśa, 'such.'

VRIKSHE VENA RUR VÁ. (32).

In the word *vriksha*, 'a tree,' the syllable *ru* is optionally substituted for the initial *ri* with its accompanying *v*: as *rukkho*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chh*, but it holds universally in that of *kh* [see iii., 31.]

## LRITAH KLRIPTĀ ILIH. (33).

In the word *klripta*, 'made,' *ili* is substituted for *lri*: as, *Kilittam*. From the above substitutions being enjoined, we infer that the vowels *ri* and *lri* do not exist in Prákrit.

## ETA ID VEDANÁDEVARAYOH. (34).

In *vedaná*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e*: as, *vianá*, *diaro*. Since 'optionally' is still implied (from Sútra 32), the forms *veaná* and *dearo* are also sometimes used.

## AITA ET. (35).

*E* is substituted for the first *ai*: as,

Selo, sechham, erávano, keláso, tellokkam.

Śaila, 'a mountain'; śaitya, 'cold'; Airávata, 'Indra's elephant'; Kailása, 'the mountain so called'; trailokya, 'the three worlds.'

## DAITYÁDISHWAĪ. (36).

In the words *daitya*, etc., *ai* is substituted for the diphthong *ai*: as,

Daichcho, chaitto, bhairavo, sairam, vairam, vaideso, vaideho, kaiavo, vaísáho, vaísio, vaísampáano.

Daitya, 'a demon'; Chaitra, 'the name of a month'; bhairava, 'dreadful'; swaira, 'wilfulness'; vaira, 'enmity'; vaidesa, 'foreign'; vaidcha, 'a trader'; kaitava, 'a cheat'; Vaiśákha, 'the name of a month'; vaiśika, 'meretricious'; Vaiśampáyana, 'the name of a poet'; etc.

## DAIVE VÁ. (37).

In *daiva*, 'fate,' *ai* is optionally substituted for the diphthong *ai*: as, *daivam* or *devvam*. In the case of its non-substitution, the *v* is doubled by the Sútra 'Nídádishu' [iii., 52].

## IT SAINDHAVE. (38).

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam*.

## ÍD DHAIRYE. (39).

In the word *dhairya*, 'firmness,' the substitute is *i*: as, *Dhíram*.

## OTO 'DVÁ PRAKOSHTHE KASYA VAH. (40).

In the word *prakoshtha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Pavatṭho* or *paotṭho*.

## AUTA OT. (41).

*O* is substituted for the first *au*: as,

Komuí, jovvanam, kotthuho, kosambí.

Kaumudí, 'moonlight'; yauvanam, 'youth'; kaustubha, 'Vishnu's gem';  
Kauśambí, 'the name of a city.'

PAURÁDISHWAU. (42).

In *paura*, etc., *ai* is substituted for the diphthong *au*:

Paüro, kaürao, praüiso.

Paura, 'a citizen'; kaurava, 'a descendant of Kuru'; paurusha, 'manly.'

These form a class of words which can only be determined by observing the forms used in good authors. In the word *kaüsala*, 'welfare,' the change is optional: as, *kosalo* or *kaüsalo*.

ÁCHCHA GAURAVE. (43).

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *ai* as before (since we find *cha*, 'and,' in the Sûtra): as, *gáravam* or *gai-ravam*.

UT SAUNDARYÁDISHU. (44).

In *saundarya*, etc., *u* is substituted for *au*: as,

Sunderam, munjáano, sunḍo, kukkheao, duvvário.<sup>1</sup>

Saundarya, 'beauty'; maunjáyana, 'a place producing the *munja* plant' (?);  
śaunḍa, 'intoxicated'; kauksheyaka, 'a sword'; dauvárika, 'a porter,' etc.

---

<sup>1</sup> I may here remind the reader of what is further discussed elsewhere—viz., that in Prákr̥it there appears to have been no distinction between *v* and *b*, although it is uncertain which was the prevailing sound.

## SECTION THE SECOND.

## AYUKTASYÁNÁDAU. (1).

This being an *adhikāra*, will be implied in the succeeding Sūtras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by Sūtra 2, will serve for an instance: as, Maūdam for the Sanskrit Mukuṭa. Why do we say 'a single consonant'? Compare Aggho and Akko for the Sanskrit Argha and Arka (where we find a conjunct consonant, and consequently no elision). Why 'non-initial'? compare Kamalam. 'Single' is implied to the end of the section; 'non-initial,' until *j* is enjoined in Sūtra 31.

## KAGACHAJATADAPAYAVÁM PRÁYO LOPAH. (2).

These nine consonants, *k, g, ch, j, t, d, p, y, v*,<sup>1</sup> when single and non-initial, are generally elided: as, *k*, Maūlo, naūlam; *g*, sáaro, ṇaaram; *ch*, vaanam, súi; *j*, gao, raadam; *t*, kaam, viānam; *d*, gaá, mao; *p*, kaí, viulam, suuriso. (In the word 'supurusha,' although the *p* is the initial of the word 'purusha,' the last member of the compound, it is still elided. The author of the comment. therefore declares that 'the initial letter of the last member of a compound is considered as non-initial.') *Y*, váuṇá, ṇaanam; *v*, jíam, diaho [*ef. ii. 46*].

Mukula, 'a bud'; nakula, 'disgraced';<sup>2</sup> ságara, 'the sea'; nagara, 'a city'; vachana, 'speech'; súchí, 'a needle'; gaja, 'an elephant'; rajata, 'silver'; kṛita, 'made'; vitána, 'expansion'; gadá, 'a club'; mada, 'joy'; kapi, 'an ape'; vipula, 'large'; supurusha, 'a good man'; váyuná, (instr. of váyu) 'the wind'; nayana, 'the eye'; jíva, 'life'; divasa, 'a day.'

From the use of *práyas*, ('generally,') in the Sūtra, we conclude that there is no elision where euphony is satisfied, as in Sukusumam, piagamanaṇam, sachávam, avajalam, atulam, ádaro, apáro, ajaso, savahumánaṇam.

Sukusuma, 'fair-flowered'; priyagamana, 'sweetly-going'; sachápa, 'armed

<sup>1</sup> Or *b*; *ef. Lass.*, p. 201.

<sup>2</sup> Or, 'A Pándava prince' [*naūlo*].

with a bow'; apajala, 'without water'; atula, 'unequaled'; ádara, 'respect'; apára, 'unbounded'; ayaśas, 'infamy'; sabahumána, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare Sakko, maggo, for Śakra, 'Indra,' and márga, 'a path:' and by 'non-initial,' compare Kálo and gandho, for Kála, 'time,' and gandha, 'a smell.'

YAMUNÁYÁM MASYA. (3.)

In the word *Yamuná*, 'the river so called,' the *m* is elided: as, *Jaiúná*.

SPHATIKANIKASHACHIKURESHU KASYA HAH. (4.)

'Non-initial' continues to be implied. In the three words *sphatika*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *h* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliho*, *nihaso*, *chihuro*.

ŚÍKARE BHAH. (5.)

In the word *śíkara*, 'thin rain,' *bh* is substituted for *k*: as, *Sibharo*.

CHANDRIKÁYÁM MAH. (6.)

In the word *chandriká*, 'moonlight,' *m* is substituted for *k*: as, *Chandimá*.

ṚITWÁDISHU TO DAH. (7.)

In *ṛitu*, etc., *ḍ* is substituted for *t*: as,

Udú, raadam, áado, ṇivvudí, áudí, samvudí, suidí, áidí, hado, sanjado, viudam, sanjádó, sampadi [paḍivaddí<sup>1</sup>].

Ṛitu, 'a season'; rajata, 'silver'; ágata, 'come'; nirvṛiti, 'rest'; ávṛiti, 'a surrounding'; samvṛiti, 'covering'; sukṛiti, 'virtue'; ákṛiti, 'form'; hata, 'killed'; samyata, 'restrained'; vivṛita, 'opened'; samyáta, 'gone'; samprati, 'now'; pratipatti, 'fame.'

PRATISARAVETASAPATÁKÁSU DAH. (8.)

In these words, *ḍ* is substituted for *t*: as,

Paḍisaro, vediso, paḍáá.

Pratisara, 'a servant';<sup>2</sup> vetasa, 'the ratan'; patáká, 'a flag.'

VASATIBHARATAYOR HAH. (9.)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *h* is substituted for *t*: as, *Vasahí*, *bharaho*.

<sup>1</sup> This word ought not to belong to this Súra, as it is intended only for words with a single *t*; but the Sanksh. Sára, in its corresponding rule, adds *nishpatti* and *sampatti* besides: [see Lassen, App., p. 42.]

<sup>2</sup> As this change of *prati* to *paḍi* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a Súra. The



GARBHITE NAH. (10.)

In *garbhita*, 'pregnant,' *n* is substituted for *t*: as, *Gabbhinam*.

AIRÁVATE CHA. (11.)

In *airávata*, 'Indra's elephant,' *n* is substituted for *t*: as, *Erávano*.

PRADÍPTAKADAMBADOHADESHU DO LAH. (12.)

In these words *l* is substituted for *d*: as,

Palittam, kalamvo, dohalo.<sup>1</sup>

Pradípta, 'kindled'; kadamba, 'the tree so called'; dohada, 'the longing of a pregnant woman.'

GADGADE RAH. (13.)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro*.

SANKHYÁYÁM CHA. (14.)

In words expressive of number, *r* is substituted for *d*: as,

Eáraha, váraha, teraha.

Ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.' But the *d* must be a 'single' letter [by Sútra 1], or the rule will not apply; thus we find Chaudaha for Chaturdaśa, 'fourteen,' (by iii. 3, and iii. 50).

PO VAH. (15.)

*V* is substituted for a single non-initial *p*: as,

Sávo, savaho, ulavo, uvasaggo.

Śápa, 'a curse'; śapatha, 'a curse'; ulapa, 'a kind of grass'; upasarga, 'a portent.'

From the use of *práyasa*, ('generally,') [implied from Sútra 2] we infer that this rule applies wherever there is no elision.

ÁPÍDE MAH. (16.)

In the words *ápida*, 'pressing,' *m* is substituted for *p*: as, *Ámelo* [cf. i., 19].

UTTARÍYÁNÍYAYORJJO VÁ. (17.)

In the word *uttariya*, and in words ending with the affix *aniya*, *jj* is substituted for *y*: as,

Uttaríam or uttarijjam, ramaníam or ramanijjam, bharaníam or bharanijjam.

Uttariya, 'an outer garment'; ramaníya, 'pleasing'; bharaníya, 'to be cherished.'

---

Prák. Sanj. reads in the Sút. *prati* for *pratisara*. Hema-chandra has a Sútra, *Pratyádau dah*.

<sup>1</sup> Hema-chandra has also *dohalo*.

CHHÁYÁYÁM HAH. (18).

In the word *chháyá*, 'a shadow,' *h* is substituted for *y*: as, *Chháhá*.

KABANDHE BO MAH. (19).

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.<sup>1</sup>

TO DAH. (20).

*D* is substituted for a non-initial *t*: as,

*Ṇado*, *viḍavo*.

*Naṭa*, 'an actor'; *viṭapa*, 'a branch.'

SATÁŚAKATAKAITABHESHU DHAH. (21.)

In the words *satá*, 'an ascetic's clotted hair,' *śakata*, 'a cart,' *kaitabha*, 'a demon,' *dh* is substituted for *t*: as, *Sadhá*, *saadhó*, *kedhavo* [*cf.* Sútra 29].

SPHATIKE LAH. (22.)

In *sphatika*, 'crystal,' *l* is substituted for *t*: as, *Phaliho* [*cf.* Sút. 4].

DASYA CHA. (23).

*L* is substituted for a single non-initial *d*: as,

*Dálimam*, *taláam*, *valahí*.

*Dádima*, 'a pomegranate'; *tadága*, 'a pond'; *vaḍabhi*, 'an awning, etc., on a palace.' Since *práyasa*, ('generally,') is implied from Sútra 2, we infer that such forms as the following are also admissible: as, *dádimam*, *vaḍisam*, *nivido*.

THO DHAH. (24.)

*Dh* is substituted for a single non-initial *th*: as,

*Madham*, *jaḍharam*, *kaḍhoram*.

*Maṭha*,<sup>2</sup> 'a college'; *jaṭhara*, 'the belly'; *kaṭhora*, 'hard.'

ANKOTHE LLAH. (25).

In *ankottha*, 'a plant,' *ll* is substituted for *th*: as, *Ankollo*.

PHO BHAH. (26.)

*Bh* is substituted for a single non-initial *ph*; as,

*Sibhá*, *sebháliá*, *sabharí*, *sabhalam*.

*Śiphá*, 'a fibrous root'; *śepháliká*, 'a flower'; *śapharí*, 'a small fish'; *saphala*, 'fruitful.'

<sup>1</sup> *Kabandha* also means 'water,' and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon.]

<sup>2</sup> Masc. in Sans.

## KHAGHATHADHABHÁM HAH. (27.)

*H* is substituted for the five consonants *kh*, *gh*, *th*, *dh*, *bh*, when single and non-initial; *kh*, muham, mehalá; *gh*, meho, jahanam; *th*, gáhá, savaho; *dh*, ráhá, vahiho; *bh*, sahá, rásaho.

Mukha, 'the face'; mekhalá, 'a girdle'; megha, 'a cloud'; jaghana, 'the loins'; gáthá, 'a song'; śapatha, 'a curse': Rádhá, 'Krishna's favourite'; badhira, 'deaf'; sabhá, 'a house'; rásabha, 'an ass.'

*Práyah* being still implied [see Sút. 23], we also find such forms, as

Pakhalo, palanghano, adhíro, adhano, uvaladdhabhávo.

Prakhala, 'very base'; pralanghana, 'transgressing'; adhíra, 'unsteady'; adhana, 'poor'; upalabdhabháva, 'having the meaning understood.'

## PRATHAMAŚITHILANISHADHESHU DHAH. (28.)

In the words *prathama*, 'first'; *śithila*, 'loose'; *nishadha*, 'the name of a country,' *dh* is substituted for *th* and *dh*; as *Padhamo*, *sidhilo*, *nisadhho*.

## KAITABHE VAH. (29.)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bh*, as *Kedhavo*.

## HARIDRÁDÍNÁM RO LAH. (30.)

In *haridrā*, etc., *l* is substituted for *r*: as

Haladdá, chalano, muhalo, jahit̥thilo, somálo,<sup>1</sup> kalunam, angulí, ingálo, chiládo, phalihá, phaliho.

Haridrā, 'turmeric'; charaṇa, 'the foot'; mukhara, 'noisy'; Yudhiṣṭhira, 'name of a king'; sukumára, 'soft'; karuṇa, 'mournful'; anguri, 'a finger'; angára, 'charcoal'; kiráta, 'a barbarian'; parikhá, 'a moat'; parigha, 'a club,' etc.

## ÁDER YO JAH. (31.)

The *adhikára* of 'non-initial' which was implied from Súra 1 ends here. *J* is substituted for an initial *y*: as,

Jat̥thí, jaso, jakkho.

Yashtí, 'liquorice';<sup>2</sup> yaśas, 'glory' [cf iv. 18]; yaksha, 'a demigod.'

<sup>1</sup> This form is thus explained by the Prákṛita Sanj.:—*Sukumára*; the first *u* becomes *o* by i. 20; the *k* is elided by ii. 2; and the *o* and *u* now meeting in Sandhi, the last is dropped by iv. 1; we have thus *somára* and by the present rule *somála*. W's Var. Lect. *suumálo* was accidentally omitted in notes to p. 14; all the other MSS. have *somálo*.

<sup>2</sup> As *yashtí* is also the subject of the next Súra, either there are two

YASHTYÁM LAH. (32.)

In the word *yashti*, 'a stick,' *l* is substituted for *y*: as *Latthi*.

KIRÁTE CHAH. (33.)

In *kirata*, 'a barbarian,' *ch* is substituted for the initial *k*: as, *Chiládo*.

KUBJE KHAH. (34.)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter: *Khujjo*.

DOLÁDANĀDADAŚANESHU DAH. (35.)

In the words *dolá*, 'a litter'; *dandá*, 'a staff'; *dásana*, 'a tooth,' *ḍ* is substituted for the initial letter: as, *Dolá*, *dando*, *ḍasano*.

PARUSHAPARIGHAPARIKHÁSU PHAH. (36.)

In the words *parusha*, 'harsh'; *parigha*, 'a club'; *parikhá*, 'a moat,' *ph* is substituted for the initial letter: as, *Pharuso*, *phaliho*, *phalihá*.

PANASE 'PI. (37.)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p*: as, *Phanaso*.

VISINYÁM BHAH. (38.)

In the word *visiní*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhisiní*. From the express mention of the feminine [*visiní*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

MANMATHE VAH. (39.)

In the word *manmatha*, 'love,' *v* is substituted for the initial letter: as, *Vammaho*.

LÁHALE NAH. (40.)

In the word *láhala*,<sup>1</sup> *ṇ* is substituted for the initial letter: as *Náhalo*.

SHATŚÁVAKASAPTAPARṆÁNÁM CHHAH. (41.)

forms in use or there ought to be some difference of meaning in the two words. The meaning in the text seems justified by a Var. Lect. *madhuyashti* in two MSS.; but Cf. Lass. Inst. p. 100. Lassen (p. 195) illustrates *latthi* by the modern *lath*, 'a column': as, Firoze Lath.

<sup>1</sup> Two MSS. read *lohala*, 'made of iron,' for the unknown word *láhala*; but as Hema-chandra [see note 4, Sút. 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prák. Sanj.

In these words *chh* is substituted for the initial letter: as,

Chhatthí, ehhammuho, ehhávaó, ehhattavañño.

Shashthí, 'the sixth day of the lunar fortnight'; shanmukha, 'Kártikeya';  
śávaka, 'a young animal'; saptaparna, 'a kind of tree.'

NO NAH SARVATRA. (42.)

'Initial' is no longer implied here. *N* is substituted for a single *n* everywhere: as,

Naí, kaṇaam, vaṇam, māṇuso.

Nadí, 'a river'; kanaka, 'gold'; vachana, 'speech'; mānusha, 'human.'

ŚASHOH SAH. (43.)

*S* is everywhere substituted for *ś* and *sh*: as,

(*Ś*) saddo, nisá, ankuso; (*sh*) sandho, vasaho, kasáam.

Śabda, 'a sound'; nisá, 'night'; ankuśa, 'an elephant's hook'; shandha,  
'a eunuch'; vrishabha, 'a bull'; kasháya, 'brown.'

DAŚÁDISHU HAH. (44.)

In the words *daśa*, etc., *h* is substituted for *ś*: as,

Daha, eáraha, váraha, teraha.<sup>1</sup>

Daśa, 'ten'; ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.'

[*cf.* ii. 14, for the change of *d* to *r*.]

SANJNÁYÁM VÁ. (45.)

When the word is a name, the substitution of *h* for *ś* in *daśa* is optional: as,

Dahamuho, dasamuho; dahavalo, dasavalo; daharaho, dasaraho.

Daśamukha, 'a name of Rávana'; daśabala, 'a Bauddha teacher'; Daśa-  
ratha, 'the name of a king.'

DIVASE SASYA. (46.)

In the word *divasa*, 'a day,' *h* is substituted<sup>2</sup> for *s*: as, *Diaho*.

SNUSHÁYÁM NHAH. (47.)

In the word *snushá*, 'a daughter-in-law,' *ñh* is substituted for *sh*, as  
*Sonhá*.

<sup>1</sup> It may be worth while to trace the steps by which *trayodaśa* becomes *teraha*. By i. 5, we have *treyodasa*; by ii. 2, iii. 3, *teodaśa*; by ii. 14, 44, *teoraha*; and, finally, as the *e* and *o* meet in Sandhi, by iv. 1, the *o* is elided.

<sup>2</sup> Two MSS. make this rule optional (by continuing *vá* from S. 45), and add *diaso*, which is the usual form in the plays.

## SECTION THE THIRD.

## UPARILOPAH KAGADATADAPASHASÁM. (1.)

The eight consonants *k*, *g*, *ḍ*, *t*, *d*, *p*, *sh*, *s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by Sútras 50, 51 of this Section.<sup>1</sup> Thus,

[*k*.] Bhattam, sitthao.

Bhakta, 'devoted'; sikthaka, 'bee's-wax' (neut.)

[*g*.] muddho, siniddho.

Mugdha, 'foolish'; snigdha, 'kind.'

[*ḍ*] Khaggo, sajjo.

Khadga, 'a sword'; shadja, 'the fourth note of the gamut.'

[*t*.] Uppalam, uppáo.

Utpala, 'a blue lotus'; utpáta, 'a portent.'

[*d*.] Muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer.'

[*p*.] sutto, pajjatto.

Supta, 'asleep'; paryápta, 'adequate.'

[*sh*.] gotthí, niṭṭhuro,

Goshthí, 'an assembly'; nishṭhura, 'harsh.'

[*s*.] Khaliyam, neho.

Skhalita, 'stumbling'; sneha, 'love.'

## ADHO MANAYÁM. (2.)

The consonants *m*, *n*, and *y* are elided, when standing last in a conjunct,

---

<sup>1</sup> Sútras 50, 51 are constantly required in carrying out the following Sútras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (Sútras 1—8), then in other cases (Sútras 9—49), to enjoin the substitution of a single letter for the conjunct; but whether the change be thus an elision or a substitution, in either case, by Sútras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (Sútra 54), or at the beginning of a word.

and the remaining letter is doubled, as before, by Sútras 50, 51. Thus,

[*m.*] Sossam, rassí, juggam, vaggí.

Śushma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vágmin, 'eloquent.'

[*n.*] Naggo.

Nagna, 'naked.'

[*y.*] Sommo, joggo.

Saumya, 'mild'; yogya 'fit.'

### SARVATRA LAVARÁM. (3.)

The letters *l*, *v*,<sup>1</sup> *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l.*] Ukká, vakkalam, vikkavo.

Ulká, 'a torch'; valkala, 'bark'; viklava, 'agitated.'

[*v.*] Loddhao, pikkam [*cf.* i. 3].

Lubdhaka, 'a hunter'; pakwa, 'cooked.'

[*r.*] Akko, sakko.

Arka, 'the sun'; śakra, 'Indra.'

### DRE RO VÁ. (4.)

In the conjunct *dr*, the elision of *r* is optional: thus we have

Doho or droho, chando or chandro, ruddo or rudro.

Droha, 'mischief'; chandra, 'the moon'; Rudra, 'a demigod.'

### SARVAJNA-TULYESHU NAH. (5.)

In words like *sarvajna*, the *n* is elided: as,

Savvajjo, ingiajjo.

Sarvajna, 'omniscient'; ingitajna, 'knowing signs.'

This elision of *n* takes place in all words which are similarly derived from *jná*, 'to know.' [This explains the *tulya* of the Sútra.]

### ŚMAŚRUŚMAŚÁNAYORÁDEH. (6.)

The first letter of *śmaśru*, 'the beard,' and *śmaśána*, 'a cemetery,' is elided: as, *Massú*, *masánam*.

### MADHYÁHNE HASYA. (7.)

In the word *madhyáhna*, 'noon,' *h* is elided: as, *Majjhanno*.

### HNAHLAHMESHU NALAMÁM STHITIRÚRDDHWAM. (8.)

In the conjuncts, *hn*, *hl*, *hm*, the letters *n*, *l*, *m* are respectively written before the *h*: as,

<sup>1</sup> Or *b*, as there is no distinction between the two letters in Prákrit.

Puvvanho, avaranho; kalháram, alhádo; vamhanō.

Púrváhna, 'fore-noon'; aparáhna, 'afternoon'; kahlára, 'the white water-lily'; áhláda, 'joy'; bráhmana, 'a bráhman.'

YUKTASYA. (9.)

This is an *adhikára* [cf. i. 1] and is implied in the succeeding Sútras to the end of the Section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *Atthi* for *asthi* (by Sútra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pāṇ. viii. 2, 23.

SHTASYA THAH. (10.)

*Th* is substituted for the conjunct *sht*: as,

Latthí, ditthí.

Yashti, 'a stick'; drishti, 'sight.'

ASTHINI. (11).

In the word *asthi*, 'a bone,' *th* is substituted for the conjunct: as, *Atthi*.

STASYA THAH. (12).

*Th* is substituted for *st*. This Sútra revokes Sútra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

Hattho, samattho, thuí, thavao, kotthuho.

Hasta, 'the hand'; samasta, 'all'; stuti, 'praise'; stavaka, 'a nosegay'; kaustubha, 'Kṛishṇa's jewel.'

NA STAMBE. (13).

In the word *stamba*, 'a shrub,' *th* is not substituted for *st*: as, *Tambo* [*i.e.* the *s* is elided by iii. 1].

STAMBHE KHAH. (14).

In the word *stambha*, 'a post,' *kh* is substituted for *st*: as, *Khambho*.

STHÁNÁVAHARE. (15).

In the word *sthánu*, 'firm,' *kh* is substituted for the conjunct, except when it signifies Śiva: as, *Khánu*. Why do we make this exception? When it signifies Śiva, it is *thánu* (by S. 12).

SPHOTAKE. (16).

In the word *sphotaka*, 'a boil,' *kh* is substituted for the conjunct: as, *Khodao*.



## RYAŚAYYÁBHIMANYUSHU JAH. (17.)

*J* is substituted for the conjunct *ry*, and also for the conjunct in the two words *śayyá* and *abhimanyu* : as,

Kajjam, sejjá, ahimajjú.

Kárya, 'to be done'; śayyá, 'a bed'; abhimanyu, 'Arjuna's son.'

## TÚRYADHAIRYASAUNDARYÁŚCHARYAPARYANTESHU RAH. (18).

In these words *r* is substituted for the onjunct *ry*, (and as by S. 54, *r* and *h* are never doubled, S. 50 is here inoperative.)

Túram, dhíram [*cf.* i. 39], sunderam, achchheram, perantam.

Túrya, 'a musical instrument'; dhairya, 'firmness'; saundarya, 'beauty'; áścharya, 'wonderful'; paryanta, 'limit.'

## SÚRYE VÁ. (19).

In the word *súrya*, 'the sun,' *r* is optionally substituted for *ry* : as, *Súro*, or else by S. 17, *sujjo*.

## CHAURYASAMESHU RIAM. (20).

In words like *chaurya*, *riam* is substituted for *ry*; as,

Choriam, soriam, víriam.

Chaurya, 'theft'; śaurya, 'heroism'; vírya, 'heroism.'

From the use of the phrase 'like' in the Sútra, this is a class, which can only be determined by authority [*cf.* i. 2].

## PARYASTAPARYÁÑASAUKUMÁRYESHU LAH. (21).

In the words *paryasta*, 'fallen'; *paryána*, 'a saddle'; *saukumárya*, 'youthfulness,' *l* is substituted for *ry* : as, *Pallattham*, *pallánam*, *soamallam*.<sup>1</sup>

## RTASYA TAH. (22).

*T* is substituted for *rt* : as,

Kevattao, nattao, nattái.

Kaivartaka, 'a fisherman'; nartaka, 'an actor'; nartakí, 'an actress.'

## PATTANE. (23).

*T* is also substituted for the conjunct in *pattana*, 'a town : ' as *Paṭṭanam*.

<sup>1</sup> We may here retrace the steps by which *saukumáryam* becomes *soamallam*. By i. 22, 41, it becomes *soamáryam* (the *k* being elided by ii. 2); the present Sútra, with iii. 50, gives *ll* for *ry*, and the *á* is shortened before the conjunct by i. 10 [see note, p. 109].

## NA DHÚRTĀDISHU. (24).

*T* is not substituted for *rt* in the class *dhúrta*, etc. Thus we have

Dhutto, kittí, vattamánam, vattá, ávatto, samvattao, nivattao, vattiá, atto, kattarí, muttí, (*r* being elided in these words by iii. 3).

Dhúrta, 'a gamester'; kírti, 'fame'; vartamána, 'existing'; vártá, 'tidings'; ávarta, 'a whirlpool'; samvartaka, 'Baladeva'; nivartaka, 'returning'; vartiká, 'a wick'; áрта, 'pained'; kartarí, 'a knife'; múrti, 'form.'

## GARTE DAH. (25).

In the word *garta*, 'a hole,' *d* is substituted for *rt*: as, *Gaddo*.

## GARDABHASAMMARDAVITARDIVICHHARDISHU RDASYA (26).

In the words *gardabha*, 'smell'; *sammarda*, 'trampling'; *vitardi*, 'a covered terrace'; *vichhardi*, 'a fine building' (?), *d* is substituted for *rd*: as, *Gaddaho*, *sammaddo*, *viaddi*, *vichhaddi*.

## TYATHYADYĀM CHACHHAJĀH. (27).

*Ch*, *chh*, *j*, are respectively substituted for *ty*, *thy*, *dy*; as,

[*ty*.] Nichcham, pachchakkham.

Nitya, 'constant'; pratyaksha, 'perceptible.'

[*thy*.] Rachchhá, michchhá, pachchham.

Rathyá, 'a road'; mithyá, 'falsely'; pathya, 'proper.'

[*dy*.] Vijjá, vejjam.

Vidyá, 'knowledge'; vaidya, 'medical.'

## DHYAHYOR JHAH. (28).

*Jh* is substituted for *dhy* and *hy*: as,

[*dhy*.] Majjham, ajjháo.

Madhya, 'middle'; adhyáya, 'a chapter.'

[*hy*.] Vajjhao, gujjhao.

Váhyaka, 'external'; guhyaka, 'secret.'

## SHKASKAKSHĀM KHAH. (29).

*Kh* is substituted for *shk*, *sk*, and *ksh*: as,

[*shk*.] Mukkham, pokkharo.

Mushka, 'a heap,' (masc.); pushkara, 'a lake.'

[*sk*.] Khando, khandho.

Skanda, 'Skanda'; skandha, 'the shoulder.'

[*ksh*.] Khado, jakkho.

Kshata, 'wounded'; yaksha, 'a demigod.'

## AKSHYÁDISHU CHHAH. (30).

In *akshi*, etc., *chh* is substituted for *ksh*: as,

Achchhí, lachchhí, chhunno, chhíram, chhuddho, uchchhitto, sarichchham, uchchhú, uchchhá, chháram, richchho, machchhiá, chhuam, chhuram, chhet-tam, vachchho, dachchho, kuchchhí.

Akshi, 'the eye'; lakshmí, 'beauty'; kshunna, 'bruised'; kshíra, 'milk'; kshubdha, 'agitated'; utkshipta, 'tossed up'; sadriksha, 'like'; ikshu, 'the cane' [cf. i. 15]; ukshan, 'an ox'; kshára, 'black salt'; riksha, 'a bear'; makshiká, 'a fly'; kshuta, 'sneezing'; kshura, 'a razor'; kshetra, 'a field'; vakshas, 'the breast'; daksha, 'Daksha'; kukshi, 'the belly,' etc.

## KSHAMÁVRIKSHAKSHANESHU VÁ. (31).

In the words *kshamá*, 'patience'; *vriksha*, 'a tree'; *kshana*, 'a moment, a feast,' *chh* is optionally substituted for *ksh*: as, *Chhamá* or *khamá*; *vachchho* or *rukcho*; *chhanam* or *khanam*. It should be observed<sup>1</sup> that the *chh* is used in *vriksha* when *a* is substituted for *ri* [cf. i. 32], and in *kshana* when it signifies 'a feast.'

## SHMAPAKSHMAVISMAYESHU MHAH. (32).

*Mh* is substituted for *shm*, and also for the conjunct in the two words *pakshman* and *vismaya*: thus,

Gimho, umhá, pamho, vimhao.

Gríshma, 'the hot season'; ushman, 'the hot season'; pakshman, 'an eyelash'; vismaya, 'surprise.'

## HNASNASHNAKSHNAŚNÁM ÑHAH. (33).

*Nh* is substituted for *hn*, *sn*, *shn*, *kshn*, and *śn*: thus,

[*hn*.] Vanhí, janhú.

Vahni, 'fire'; jahnu, 'Jahnu.'

[*sn*.] Nghanam, panhudam.

Snána, 'bathing'; prasnuta, 'flowing.'

[*shn*.] Vinhú, kanho.

Vishnu, 'Vishnu'; kṛishna, 'Kṛishna' [iii. 61].

[*kshn*.] Sanham, tinham.

Ślakshna, 'small'; tīkshna, 'sharp.'

<sup>1</sup> Lassen (Gymnosoph. p. 21) explains *ish* in this sense as 'desideratum est, optatum, i.e., à doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

[śn.] Paṅho, siṅho.

Praśna, 'a question'; śisna, 'penis.'

CHIHNE NDHAH. (34).

In the word *chihna*, 'a mark,' *ndh* is substituted for the conjunct: as, *Chindhān*.

SHPASYA PHAH. (35).

*Ph* is substituted for *shp*: as,

Puppham, sappham, nippháo.

Pushpa, 'a flower'; śashpa, 'young grass'; nishpáya, 'without water.'

SPASYA SARVATRA STHITASYA. (36).

*Ph* is substituted for *sp*, wherever it is found (that is, in the beginning or end of a word): as,

Phanso [cf. iv. 15], phandanam.

Sparśa, 'touch'; spandana, 'a throbbing.'

SI CHA. (37).

*Si* is also sometimes substituted for *sp*: as, *Paḍisiddhí* for *pratisparddhin*, 'a rival' [cf. i. 2].

VÁSHPE AŚRUNI HAH. (38).

*H* is substituted for *shp* in the word *váshpa*, when it signifies, 'a tear': as *Váho*. Why do we specify this signification? When it signifies, 'hot vapour,' we must use *vappho* (in accordance with S. 35).

KĀRSHĀPANE (39.)

In the word *kārshāpana*, 'a certain weight,' *h* is substituted for the conjunct: as, *Káhávāno*.

ŚCHATSAPSĀM CHHAH. (40).

*Chh* is substituted for the conjuncts *śch*, *ts*, and *ps*: thus,

[śch.] Pachchhimam, achchheram; [ts.] vachchho, vachchharo; [ps.] lichchhá, juguchchhá.

Paśchima, 'western'; áscharya, 'wonderful'; vatsa, 'a calf'; vatsara, 'a year'; lipsá, 'desire'; jugupsá, 'censure.'

VRIŚCHIKE NCHHAH. (41).

In the word *vrīschika*, 'a scorpion,' *nchh* is substituted for *śch*: as, *Vinchhuo* (cf. i. 15).

NOTSUKOTSAVAYOH (42).

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution

of *chh* for *ts* (enjoined by S. 40) is forbidden : we have therefore *Ussuo* and *ussavo* (by iii. 1, 50).

NMO MAH. (43.)

*M* is substituted for *nm*, although (by S. 2) *m* is properly elided when it is the second member of a conjunct : as,

Jammo, vammaho.

Janman, 'birth'; manmatha, 'love.' [cf. ii. 39.]

MNAJNAPANCHÁŚATPANCHADAŚESHU ÑAH. (44.)

*N* is substituted for *mn* and *ñn*, and for the conjunct in the words *panchásat* and *panchadaśa* : as,

Pajjunno, janno, vinnanam, pannásá, pannaraho.

Pradyumna, 'Káma'; yajna, 'a sacrifice'; vijnána, 'knowledge'; panchásat, 'fifty'; panchadaśa, 'fifteenth.'

TÁLAVRINTE ÑTAH. (45.)

In the word *tálavrinta*, 'a fan,' *ñt* is substituted for the conjunct : as, *Tálaventaam*.

BHINDIPÁLE ÑDAH. (46.)

In the word *bhindipála*, 'a dart,' *ñd* is substituted for the conjunct : as, *Bhindiválo*.

VIHWALE BHAHAU VÁ. (47.)

In the word *vihwala*, 'agitated,' *bh* and *h* are optionally substituted for the conjunct : as, *Vebbhalo*, *vihalo* [for the *e* of the first form see i. 12].

ÁTMANI PAH. (48.)

In the word *átman*, 'self,' *p* is substituted for the conjunct : as, *Appá*.

KMASYA. (49.)

*P* is substituted for the conjunct *km* : as,

Ruppam, ruppini.

Rukma, 'gold'; Rukmini, 'Lakshmi.'

The Commentator remarks that this and the preceding Sútra (which might otherwise have been united) are separated, because the latter of the two (S. 49) is absolute, while the former (S. 48) is only partially applicable, as *átman* admits of another form [see v. 45] besides *appá*.

ŚESHÁDEŚAYOR DWITWAM ANÁDAU. (50.)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision :

Bhuttam, maggo.

Bhukta, 'eaten' [the *k* elided by iii. 1]; márga, 'a path' [the *r* elided by iii. 3].

As examples of such, after substitution :

Laṭṭhí, diṭṭhí, hattho.

Yasṭhí, 'a stick'; drishṭi, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12].

Why do we except those which are at the beginning of a word? Compare such cases as,

Khaliám, khambho, thavao.

Skhalita, 'fallen' [the *s* elided by iii. 1]; stambha, 'a post' [iii. 14] stavaka, 'a nosegay' [iii. 12].

#### VARGESHU YUJAH PÚRVAH. (51.)

When the doubling enjoined by the previous Sútra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class),<sup>1</sup> it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision :

Vakkhánam, aggho, muchehhá, nijjharo, luddho, nibbharo.

Vyákhyána, 'explanation'; argha, 'oblation'; múrchhá, 'fainting'; nirjhara, 'a cascade'; lubdha, 'greedy'; nirbhara, 'excessive.'

Examples by substitution :

Diṭṭhí, laṭṭhí, vachchho, vipphariso, nittháro, jakkho, lachchhí, aṭṭhí, puppham.

Drishṭi, 'sight'; yasṭhí, 'a stick'; vakshas, 'the breast' [cf. iv. 18]; visparśa, 'touch'; nistára, 'crossing'; yaksha, 'a demigod'; lakshmi, 'beauty'; asthi, 'a bone'; pushpa, 'a flower.'

#### NÍDÁDISHU. (52.)

In the words *nída*, etc., the medial letter is doubled, although it is not a conjunct: as,

Neddam [for the *e* see i. 19], sottam, pemmam, váhittam, ujjuo, janṇao, jovvanam.

<sup>1</sup> The Prákrita Sarvaswa explains *yuj*, 'Yug iti samánám dwitíyachaturthádínám sanjñá.'

Nída, 'a nest'; srota, 'a river'; preman, 'affection'; vyáhrita, 'pronounced'; řiju, 'straight'; Janaka, 'the name of a king'; yauvana, 'youth.'

ÁMRATÁMRAYOR BAH. (53.)

In the words *ámra*, 'the mango,' and *támra*, 'copper,' *b* is employed in the doubling enjoined by Sútra 50 : as *Ambam*, *tambam*.<sup>1</sup>

NA RAHOH. (54.)

*R* and *h* are never doubled : as,

Dhíram, túram [iii. 18], jíhá [i. 17, iii. 3], váho [iii. 38].

Dhairya, 'firmness'; túrya, 'a musical instrument'; jihwá, 'a tongue'; váshpa, 'a tear.'

ÁÑO JNASYA. (55.)

When *jn* is preceded by the preposition *á*, its substitute *n* (by Sútra 44) is not doubled : as, *Áná*, *ánattí*, for *Ájné*, *ájnapiti*, 'an order.' Why, "when preceded by *á*" ? In *Sanná* for *Sanjné*, 'a name,' the rule does not hold.<sup>2</sup>

[NA VINDUPARE.] (56.)

A letter, which immediately follows anuswára, is not doubled : as, *Sankanto*, *sanjhá*, for *Sankránta*, 'gone'; *sandhyá*, 'twilight.' The *k* and *jh* would otherwise have been doubled by Sútras 3, 28, 50.

SAMÁSE VÁ. (57.)

In a compound word, the doubling is optional, whether in the case of an elision or substitution : as,

*Naiggámo* or *naíggámo*; *kusumappaaro* or *kusumapaaro*; *devatthuí* or *devathuí*; *ánálakkhambho* or *ánálakhambo*.

*Nadígráma*, 'a village by a river'; *kusumaprakara*, 'a nosegay'; *devastuti*,

<sup>1</sup> For this difficult Sútra, *cf.* the Var. Lect. Four of the MSS. of Vararuchi read *avvam*, etc.; two seem to read as above, which is clearly supported by Hema-ch., the Prák. Sarvaswa, Prák. Sanjív., and Sanksh. Sára. If it be correct, I suppose the successive changes are *amam* [by iii. 3], then [by iii. 50] *ammam*, but here S. 53 interposes, and we have *ambam* or *amvam*. The only other way of explaining it seems to be by reading *amvram*, i.e., the *v* is substituted for the *r* and then doubled.

<sup>2</sup> This instance is not a good one, if the next Sút. be genuine, which forbids the doubling of the *n* after the anusw. of *sam*. Probably this led to the var. lect., *vinñattí* = *vijnapti*.

‘praise of the gods’; *álánastambha*, ‘an elephant’s post’ [for this, *cf.* iii. 14, and iv. 29].

SEVÁDISHU CHA. (58.)

In the words *sevá*, etc., the doubling of the medial letter is also optional : as, *Sevvá*, *sevá*; *ekkam*, *eam*; *ṅakkho*, *ṅaho*; *devvam*, *daivam*; *asivvam*, *asivam*; *tellokkam*, *teloam*; *nihitto*, *ṅihio*; *tunhikko*, *tunhio*; *kaṅṅiáro*, *kaniáro*; *diggham*, *díham*; *rattí*, *ráí*; *dukkhio*, *duhio*; *asso*, *aso*<sup>1</sup>; *issaro*, *ísaro*; *vissáso*, *vísáso*; *ṅissáso*, *ṅísáso*; *rassí*, *rasí*; *mitto*, *mio*; *pusso*, *puso*.

*Sevá*, ‘service’; *eka*, ‘one’; *nakha*, ‘a nail’; *daiva*, ‘fate’; *aśiva*, ‘unlucky’; *trailokya*, ‘the three worlds’; *nihita*, ‘entrusted’; *túshṅika*, ‘silent’; *karnikára*, ‘the tree so called’; *dírgha*, ‘long’; *rátri*, ‘the night’; *dukhita*, ‘wretched’; *aśwa*, ‘a horse’; *ísvara*, ‘God’; *viśwása*, ‘confidence’; *niśwása*, ‘a sigh’; *raśmi*, ‘a ray’; *mitra*, ‘friendly’; *pushya*, ‘the eighth lunar asterism.’

The alternative can be considered in two ways; in words like *sevá*, there would have been no occasion for the doubling, except for this rule; in words like *dírgha*, the doubling is already enjoined by other rules [*e.g.* iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.<sup>2</sup>

VIPRAKARSHAH. (59.)

This being an *adhikára* will be implied in the following Sútras. *Yuktasya* still continues to be implied from S. 9. We are therefore to understand that the subject of the succeeding Sútras to the end of the section will be the separation [*viprakarsha*] of conjuncts.

KLISHTAŚLIŠHTARATNAKRIYÁŚÁRNGESHU TATSWARAVAT PÚRVASYA. (60.)

In the words *klishta*, etc., the conjunct consonants are divided; and the first consonant, which has no vowel of its own, suffers vocalisation, and becomes sounded with the original vowel:<sup>3</sup> as,

<sup>1</sup> I should prefer *áso* [*cf.* i. 2], though the MSS. and the Pr. Sanj. have *aso*.

<sup>2</sup> For this rule, *cf.* Lass., pp. 275—7, who would explain some of the instances by the force of the accent.

<sup>3</sup> At the same time the new syllable so created is, of course, subject to previous rules, and thus the first consonant is sometimes elided by ii. 2. Thus we have *Ratna*, *ratana*, and then (by ii. 2) *raana*; and in S. 65, *padma*, *paduma*, and finally *paüma*.



Kilitṭham, silitṭham, raanam, kiriá, sárango (or in its crude form 'sáranga'.)

Klishta, 'distressed'; ślishta, 'embraced'; ratna, 'a gem'; kriyá, 'an action'; sárnga, 'horny.'

KRISHṆE VÁ. (61.)

In the word *krishna*, the separation of the conjunct *shn* is optional: in the case of separation, the vowel must be supplied as before; here, however, the option is definitely restricted; for the separation is imperative, when *krishna* means 'black,' as *kasano*; but is forbidden when it means "Vishnu," as *kanhô* [iii. 33].

IH ŚRÍHRÍKRÍTAKLÁNTAKLEŚAMLÁNASWAPNASPARŚAHARSHÁRHAGARHESHU. (62.)

In the following words the conjunct is divided, and the first consonant suffers vocalisation as before; but the inserted vowel is *i*, and not the original vowel.

Sirí, hirí, kiríto, kilanto, kilesa, milánam, sivino, phariso, hariso, ariho, gariho.

Śrí, 'beauty'; hrí, 'shame'; kríta, 'bought'; klánta, 'wearied'; kleśa, 'distress'; mlána, 'withered'; swapna, 'sleep'; sparśa, 'touch'; harsha, 'joy'; arha, 'worthy'; garha, 'a censurer.'

AH KSHMÁŚLÁGHAYOH. (63.)

In the words *kshamá*, 'the earth,' and *ślághá*, 'praise,' the conjunct is divided as before, but the first consonant is sounded with *a*: as, *Khamá*, *saláhá*.

SNEHE VÁ. (64.)

In the word *sneha*, 'love,' the division of the conjunct is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding Súra: as, *Saneho*, *neho*. [For the second form, cf. iii. i.]

UH PADMATANVÍSAMESHU. (65.)

In *padma*, 'a lotus,' and words like *tanvî* (fem. of *tanu*, 'slender,') such as *laghvî* (fem. of *laghu*, 'light') etc., the conjunct is divided, and the first consonant is sounded with *u* instead of the original vowel: as, *Paümam*, *tanuî*, *lahuî*.

JYÁYÁM ÍT. (66.)

In *jyá*, 'a bowstring,' the conjunct is divided, and the first consonant is sounded with *i*, instead of the original vowel: as, *Jiá*.

## SECTION THE FOURTH.

## SANDHÁV ACHÁM AJLOPAVIŚESHÁ BAHULAM. (1.)

*Ach* is here of course the *pratyáhára*, or technical term for all the vowels. When vowels are in Sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise.

## 1. Various kinds of vowels: as,

Jaünaadam, jaünaadam; naissotto, naisotto; vahumuham, vahumuham; kannaüram, kannaüram; siroveaná, siraveaná; píápíam, píápíam; síásíam, síásíam; savomuo, savomúo; saroruham, sararuham.

Yamunátata, 'the bank of the Jumná'; nadísrotas, 'the river-stream'; vadhúmukha, 'having a woman's face'; karnapúra, 'the mimosa śirísha'; śirovedaná, 'a pain in the head'; pítápíta, 'drunk and not drunk'; sitásita, 'white and black'; saroruha, 'a lotus.'

## 2. Various kinds of elision: as,

Ráaülam, ráulam; tuhaddham, tuhaaddham; mahaddham, mahaaddham; pávaḍanam, páavaḍanam [viii. 51]; kumbháro, kumbhaáro; pavaṇuddhaam, pavaṇoddhaam.

Rájakula, 'a royal family'; tavárddha, 'half of thee'; mamárdddha, 'half of me'; pádapatana, 'prostration at any one's feet'; kumbhakára, 'a potter'; pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the *first* of the two meeting vowels, which is elided (when there is any elision at all, which is not always required). From the use of *bahula*, or 'variously,' in the Sútra, we conclude that these changes are in some cases absolute, in others they admit of different forms; hence, when other forms are met with, they are still to be considered as here provided for in the *lakshana* or Sútra.<sup>1</sup>

<sup>1</sup> The Comm. of this Sútra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prák. Sanjiv. by its use of the Sútra in its

UDUMBARE DOR LOPAH (2.)

In *udumbara*, 'copper,' *du* is elided : as, *Umbaram*.

KÁLÁYASE YASYA VÁ. (3.)

In *káláyasa*, 'iron,' *ya* is optionally elided : as, *Kálásam*, *káláasam*.

BHÁJANE JASYA. (4.)

In *bhájana*, 'a vessel,' *ja* is optionally elided : as, *Bháṇam*, *bháaṇam*.

YÁVADÁDISHU VASYA. (5.)

In the words *yávat*, etc., *v* is optionally elided : as,

Já, jáva ; tá, táva ; párao, párávao ; anuttanta, anuvattanta ; jám, jíviam ; eam, evvam ; ea, evva ; kualaam, kuvalaam.

Yávat, 'how far'; távat, 'so far'; párávata, 'a dove'; anuvartamána, 'following'; jívita, 'life'; evam, eva, 'so'; kuvalaya, 'a blue lotus,' etc.

ANTYASYA HALAH. (6.)

The 'option' of the preceding sūtras ends here. A final consonant is always elided : as,

Jaso [*cf.* iv. 18, 19], ṇaham, sare, kammo, jáva, táva.

Yaśas, 'glory; nabhas, 'the sky'; saras, 'a lake'; karman, 'a deed'; yávat, 'how far'; távat, 'so far.'

Comm. on other Sūtras throws some light upon its meaning. Here we continually find it quoted to explain any apparent irregularity in the Sandhi of a Prākṛit example, which is not provided for by any definite rule. For instance, let us take the word *teraha* = Sans. *trayodaśa*, and trace the successive changes by which Vararuchi brings out the Prākṛit form. By i. 5, we have *treyodaśa*, by ii. 14, 44, *treyoraha*, and by ii. 2, iii. 3, *teoraha*; but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prāk. Sanj. Bhāmaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in *á*, *í*, and *ú* are optionally shortened in composition [*cf.* Lass., p. 290], as in *vahumuham* or *vahūmuham*, etc.; or where neuter words in *as* admit, when compounded, of two forms in *o* or *a*, as *siro-* or *sira-veaṇá*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., Sút. 3, *dirghahrasvau mithovṛittau*.) The forms in line 7 of the Sans. text, *phápiam*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best,

## STRIYÁM ÁT. (7.)

Á is substituted for the final consonant of a feminine word : as,

Sariá, padivaá, váá.

Sarit, 'a river'; pratipad, 'the first day of a lunar fortnight'; vách, 'speech.'

## RO RÁ. (8.)

Rá is substituted for a final *r*, in a feminine word : as,

Dhurá, girá.

Dhur, 'the carriage-pole'; gir, 'speech.'

## NA VIDYUTI. (9.)

Á is not substituted for the final letter of *vidyut*, 'lightning' (by S. 7), but although a feminine noun ending in a consonant, it follows Sútra 6, and becomes *Vijjú*.

## ŚARADO DAH. (10.)

Da is substituted for the final *d* of *śarad*, 'autumn,' and thus we find *Sarado* [for its gender, cf. S. 18].

## DIKPRÁVRISHOS SAH. (11.)

Similarly *sa* is substituted for the final sibilant of *diś*, 'a region,' and *právrish*, 'the rainy season' : as, *Disá*, *páuso* (for the change in gender, cf. S. 18 ; *diś* continues feminine as before<sup>1</sup>).

if we correct it to *śarvámṛita*, but the two Prák. forms still need some correction. In lines 9, 10, if we make the corrections *pá-páavadanam*, and add the form *pavanoddhaam* in l. 10, we may adopt the reading of BDEW as given in the text, and their Sans. explanations as given in the var. lect. The lines 1—3 on p. 31 are not without difficulty. Lassen has given l. 1 as a new Sútra, but I prefer taking it as an additional observation of the Comment. to explain such a form as *pavanuddhaam*. *Pavanoddhaam* would have been equally correct, but not *pavanaddhaam*; as the elision before a conjunct (where it takes place at all), must be that of the former vowel. Similarly in the Bhaṭṭi-Kávyā, vol. ii. p. 114, on the word *ravottunga*, the Schol. remarks that although by the rule 'lopo 'chah,' which enjoins the elision of the preceding vowel, when a second follows, it should be *ravuttunga*, still by the influence of the *bahula*, the elision is not absolute [*Atrayadyapi prákríte 'lopo 'cha' ityanena achi pare acho lope ravuttungeti syát, tathápi bahuládhikáráñ násti lopah*].

<sup>1</sup> 'Id tantum vult regula, non dicendum esse *diká* et *právrítá*.' Lass. Inst.

## MO VINDUH. (12.)

Anuswára is substituted for a final *m* : as, *Achehham, vachehham, bhaddam, aggin,* etc.<sup>1</sup>

## ACHI MAŚCHA. (13.)

When a vowel immediately follows, *m* may optionally remain; or, in other words, Sandhi in this case is allowed : as, *Phalam avaharai* or *phalam-avaharai*, 'he gathers fruit.'

## NANOR HALI. (14.)

Anuswára is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*<sup>2</sup> (as we infer from the preceding Sút.): as,

Anso *or* amso, kanso *or* kamso, vanchanám *or* vamchanám, vinjho *or* vimjho.

Ansa, 'a part'; kansa, 'the name of a king'; vanchaníya, 'to be tricked'; vindhya, 'the Vindhya mountains' (vinjha = vindhya, by iii. 28).

## VAKRÁDISHU. (15.)

In *vakra*, etc. Anuswára is inserted as an augment : as,

Vankam, tansam, hanso, ansú,<sup>3</sup> mansú, gunthí, mantham, manansiní, dansanam, phanso, vanṇo, padinsudam, anso, ahimunko.

Vakra, 'crooked'; tryasra, 'a triangle'; hraswa, 'short'; ásru, 'a tear'; śmaśru, 'a beard'; grishṭi, 'a cow with one calf'; masta, 'the head'; manaswiní, 'a wise woman'; darśana, 'sight'; sparśa, 'touch'; varṇa, 'a colour'; pratiśruta, 'promised'; ásua, 'a horse'; abhimukta, 'released,' etc.

## MÁNSÁDISHU VÁ. (16.)

In such words as *mánasa*, etc., the use of Anuswára is optional : as,

<sup>1</sup> As this and the two following rules merely refer to Prákrit orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

<sup>2</sup> There can be little doubt that this addition of Bhámaha's is wrong; the Prák. Sanj. (though corrupt) is silent about it; Hema-chandra's corresponding Sút. [i. 24], is '*Nananano vyanjane. Na na na na ityeshám sthane, vyanjane pare, aniswáro bhavati.*' In the ex. *ansa* and *kansa*, Bhámaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

<sup>3</sup> For this masculine form of *ásru*, cf. Williams' Śak. p. 165, where Boehtlingk's correction [Śak. p. 217] is adopted.

Mansam, másam; kaham, kaha; nūnam, nūna; tahim, tahi (vi. 7); ásum, ásu.<sup>1</sup>

Mánsa, 'flesh'; katham, 'how'; nūnam, 'certainly'; tasmin, 'in that'; ásu, fem. loc. plural of *idam*, 'this.'

There is no definite class of words, such as *mánsa*, etc.; but wherever, through fear of violating the metre, Anuswára is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

#### YAYI TADVARGÁNTAH. (17.)

When any consonant immediately follows, except *h* and the sibilants (*i.e.*, the *pratyáhára yay*), Anuswára may optionally become the nasal of the class to which the letter belongs: as, *Saṅká*, *saṅkho*, *aṅko*, *aṅgam*, *sāncharāi*, *saṅdho*, etc.; or we may use the option of the rule, and say *paṅkam*, *viṅdú*, *saṅká*, etc. 'Why do we use the *pratyáhára yay* in the Sūtra?' That we may exclude *h* and the sibilants, as in *anṣo*, etc., where we can only use Anuswára.

#### NASÁNTAPRÁVRITŚARADAH PUNSI. (18.)

Nouns ending in *n* and *s*, and the two words *právrish* and *śaraḍ*, are to be used in the masculine gender (the final *n* and *s* being elided by Sút. 6): as, *Kammo*, *jammo*, *vammo*.

*Karman*, 'a deed'; *janman*, 'birth'; *varman*, 'armour.'

*Jaso*, *tamo*, *saro*.

*Yaśas*, 'glory'; *tamas*, 'darkness'; *saras*, 'a lake.'

*Páuso*, *sarado*.

*Právrish*, 'the rainy season' [*ef.* iv. 11]; *śaraḍ*, 'the autumn' [*ef.* iv. 10].

#### NA ŚIRONABHASÍ. (19.)

*Śiras*, 'the head,' and *nabhas*, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have *Síram* and *naḥam*.

#### PRISHṬHÁKSHIPRAŚNÁH STRIYÁM VÁ. (20.)

The three words *prishṭha*, 'the back'; *akshi*, 'the eye'; and *práśna*, 'a

<sup>1</sup> *Ásum ásu* are conjectural. This Sūtra is considered also to apply to the anuswára, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc.: as, *vachchhehim* or *-hi*, *vachchhesu* or *-sum*, *vandī* or *-ám*.

question,' may be optionally used in the feminine gender: as, *Putthí* or *puttham*, *achchhí* or *achchham*, *pañhá* or *pañho*.

ODAVÁPAYOH. (21.)

*O* is optionally substituted for the prepositions *ava* and *apa*, when in composition: as,

*Ohāso* or *avahāso*, *osáriam* or *avasáriam*.

*Avahāsa*, 'laughter'; *apasárita*, 'gone out.'

TALTWAYOR DÁTTANAU. (22.)

*Dá* and *ttana* are respectively substituted for the affixes *tal* and *twa* (which are used in Sanskrit to form abstract nouns): as,

*Pínadá*, *piñattanam*, *múḍhadá*, *múḍhattanam*.

*Pínatá*, *pinatwa*, 'fatness'; *múḍhatá*, *múḍhatwa*, 'folly.'

KTWA ÚNAH.<sup>1</sup> (23.)

*Úna* is substituted for *ktwá* (the affix of the indeclinable past participle): as,

*Gheúna*, *soúna*, *káúna*, *dáúna*.

*Grihítwá*, 'having seized'; *śrutwá*, 'having heard'; *kṛitwá*, 'having made'; *datwá*, 'having given.'

TRINA IRAH ŚÍLE. (24.)

*Ira* is substituted for the affix *trin*,<sup>2</sup> signifying *śila*, 'habits,' or 'disposition': as,

*Bhamiro*, *hasiro*.

*Bhramanaśíla* or *bhramitri*, 'fond of wandering'; *hasanaśíla* or *hasitri*, 'fond of laughing.'

ÁLVILLOLLÁLAVANTENTÁ MATUPAH. (25.)

*Álu*, *illa*, *ulla*, *ála*, *vanta*,<sup>3</sup> *inta* are substituted for *matup*, the affix signifying 'possession.'

*Ísálu*, *niddálu*; *viárilla*, *máláilla*; *viárulla*; *dhanála*, *saddála*; *dhanavanta*, *jovanavanta*; *rosáinta*,<sup>4</sup> *pánáinta*.

*Írshávat*, 'envious'; *nidrávat*, 'sleepy'; *vikárvat*, 'changed'; *málávat*,

<sup>1</sup> The Pr. Sanj. gives this Sút. as *ktwá tñah*, and similarly the Sanksh. Sára, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367, and *infra*, viii. 55.

<sup>2</sup> Cf. Pán. iii. 2. 134 and 135.

<sup>3</sup> Written *vanda* in Śak., Williams, p. 38, 1; cf. Bochtlingk, note p. 166.

<sup>4</sup> Cf. Lass. pp. 289, 290.

‘having a garland’; dhanavat, ‘wealthy’; śabdavat, ‘sounding’; yauvanavat, ‘youthful’; roshavat, ‘angry’; pránavat, ‘alive.’

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

[Sometimes<sup>1</sup> we find *á* instead of *matup*, and sometimes *manta*: as *hanumā* or *hanumanta* for *hanumat*, ‘the monkey-chief’; others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaishikāh* (cf. Pán. iv. 2, 92), as *purilla* for *paurastya* (a derivative with the affix *tyak*, Pán. iv. 2, 98), ‘produced in the east’; *appulla* for *átmīya* (a derivative with the affix *chha*, Pán. iv. 2, 114) ‘belonging to one’s self.’

Instead of the pronouns *kim*, etc., in the sense of ‘measure’ (Pán. v., 2, 39), we should use *keddaha*, etc.: as,

Keddaha, kettia; jeddaha, jettia; teddaha, tettia; eddaha, ettia.

Kiyat, ‘how much’; yávat (explained by Pánini as ‘yat parimānam asya’) ‘as much as’; távat, ‘so much’; etávat, ‘thus much.’

Others add *huttam* as a substitute for the affix *kṛitwas*, (Pán. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism: as, *saahuttam* for *śatakṛitwas*, ‘a hundred times’; *sahassahuttam* for *sahasrakṛitwas*, ‘a thousand times.’

The affix *ka* is also frequently added to a word without changing its meaning (the *k* being of course elided by ii. 2): as, *Bhamaro* or *bhamarao*, for *bhramara*, ‘a bee.’<sup>2</sup>]

#### VIDYUTPÍTÁBHYÁM LAH. (26.)

The affix *la* is used at the end of the words *vidyut*, ‘lightning,’ and *pīta*, ‘yellow,’ without altering their meaning: as, *Vijjú* or *vijjúli*; *pīam* or *pīalam*.

#### [VRINDE VO RAH.] (27.)

In the word *vrinda*, ‘a heap,’ *r* is optionally used after the *v*, without altering its meaning: as, *Vrandam* or *vandam*.

#### KARENŪVÁM RAṆOH STHITIPARIVṚITTIH. (28.)

In the word *kareṇu*, ‘a female elephant,’ the *r* and *ṇ* are transposed: as,

<sup>1</sup> For this passage, see App. B.

<sup>2</sup> See App. B. I have added the ex. (omitted in Vararuchi) from the Prák. Sanj. The word *játau* appears to be corrupt; cf. the corresponding rules in Hema-ch. and the Prák. Sanj.



*Kanerú.* From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *karenú*, 'a male elephant.'

ÁLÁNE LANOH. (29.)

In the word *álána*, 'an elephant's post,' the *l* and *n* are transposed (of course, as before, without their vowels): as *Ánálakhambo* for *álánastambha* [*cf.* iii. 57].

VRIHASPATAU VAHOR BHAAU. (30.)

In the word *vrihaspati*, 'the regent of the planet Jupiter,' *bh* and *a* are respectively substituted for *v* and *h*: as, *Bhaapphai* [*cf.* iii. 36].

MALINE LINOR ILAU VÁ. (31.)

In the word *malina*, 'dirty,' *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maïlam* or *malinam*.

GRIHE GHARO 'PATAU. (32.)

*Ghara* is used in the sense of *griha*, 'a house,' except when it is followed by *pati*, 'a master': as *gharam*, 'a house.' 'Why do we make this exception?' Because we have *gahavaï* for *grihapati*, 'a householder.'

DÁDHÁDAYO BAHULAM. (33.)

The class of words called *dádhá*, etc., are irregularly used instead of the class *danshtrá*, etc.: as,

*Dádhá*, *danshtrá*, 'a tooth'; *enhim*, *idánim*, 'now'; *dhía*<sup>1</sup> or *dhúdá*, *duhitá*, 'a daughter'; *chátuliam*, *cháturya*, 'dexterity'; *mandúro*, *mandúka*, 'a frog'; *ghare ñhitam* [iv. 32], *grihe ñhitam*, 'deposited in the house'; *kandotto*,<sup>2</sup> *utpala*, 'a blue lotus'; *golá*, *godávarí*, 'the river Godávarí'; *ñidálam*,<sup>3</sup> *laláta*, 'the forehead'; *bhumaá*, *bhú*, 'the earth'; *veluriam*, *vaidúrya*, 'lapis lazuli'; *avahovásam*, *ubhayapárswa*, 'both sides'; *máindo* or *máando*,<sup>4</sup> *chúta*, 'a mango tree.'

The word *ádi* in the Sútra is used in the sense of 'similitude' or 'class'; therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces.<sup>5</sup>

<sup>1</sup> *Dhídá* is a Sans. word, see Lex.; *cf.* also Hindúst. *دھیا dhíyá*.

<sup>2</sup> *Cf.* Sans. *kandota*.

<sup>3</sup> *Cf.* Sans. *ñitála*.

<sup>4</sup> *Cf.* Sans. *mákanda*.

<sup>5</sup> As might be expected, the MSS. differ very much in several of the Prákrit ex. of this Sútra: *cf.* var. lect.

## SECTION THE FIFTH.

## ON DECLENSION.

## ATA OT SOH. (1.)

*O* is substituted for *su*, the affix of the nom. sing., after a word ending in *a* : as,

*Vachchho, vasaho, puriso.*

*Vrikshas*, 'a tree'; *vṛishabhas*, 'a bull'; *purushas*, 'a man.' [The *a* is considered to be elided by iv. 1.<sup>1</sup>]

## JAŚŚASOR LOPAH. (2.)

*Jas* and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a* : as *vachchhá sohanti* for *vṛiksháh śobhante*, 'The trees are beautiful.' Here the vowel *a* is lengthened by Súra 11, and then the affix *jas* is elided. *Vachchhe niachchaha* for *vṛikshán niyachchata*,<sup>2</sup> 'Bring the trees.' Here the final *a* becomes *e* by Sút. 12, and then the affix *śas* is elided.

ATO 'MAH.<sup>3</sup> (3.)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a* : as, *Vachchham pekkhūi*, for *vṛiksham prekshate*, 'He sees a tree.' For the anuswára, see iv. 12.

## TÁMOR NAH. (4.)

After words ending in *a*, *na* is substituted for *ṭá* and *ám*, the affixes of the instrumental singular, and the genitive plural: as, *Vachchhena*, *vachchhána*,<sup>4</sup> for *vṛikshena*, 'by a tree,' *vṛikshánám*, 'of trees.' The *e* of the former word is caused by Sút. 12; the long vowel of the latter by Sút. 11.

<sup>1</sup> So the Prák. Sanj. ; cf. the addition in D noticed in the Var. Lect.

<sup>2</sup> Such is the interpr. of the MSS. ; but cf. viii. 69, *infra*.

<sup>3</sup> The sign  $\S$  is accidentally omitted in the Súra as printed in the text.

<sup>4</sup> The MSS. write *vachchhána*, *vachchhánam* indifferently, the final anuswára in these and similar forms being considered optional by iv. 16.

## BHISO HIM. (5)

*Him* is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *Vachchhehim* for *vrikshais*, 'by trees.' For the insertion of *e*, see Sút. 12.

## ÑASER ÁDODUHAYAH. (6.)

After words ending in *a*, *á do du hi* are severally substituted for *ñasi*, the affix of the ablative sing.: as, *Vachchhá*, *vachchhádo*, *vachchhádu*, *vachchháhi*. For the long vowel of the penultimate in the last three forms, see Sút. 11; and for the first form, see Sút. 13.

## BHYASO HINTO SUNTO. (7.)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *Vachchháhinto*, *vachchhásunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and,' in Sút. 12.<sup>1</sup>

## SSO ÑASAH. (8.)

After words ending in *a*, *ssa* is substituted for *ñas*, the affix of the genitive sing.: as, *Vachchhassa*.

## ÑER EMMÍ. (9.)

After words ending in *a*, *e* and *mmi* are substituted for *ñi*, the affix of the locative sing.: as, *Vachchhe*, *vachchhammi*. For the elision of the final *a* in *vachchhe*, we are referred to Sút. 13.

## SUPAH SUH. (10.)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *Vachchhesu*. For the *e*, we are referred to Sút. 12.

## JAŚŚASÑASYÁMSU DÍRGHAH. (11.)

For the final *a* of these nouns, *á* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as,

---

<sup>1</sup> Bhámaha does not recognise the forms with *e*, as *vachchhehinto*, *vachchhesunto*; but it seems plain from this very artifice of the *cha*, that such forms are correct; cf. *infra*, notes v. 12; vi. 62; and Lass., p. 310. Hemachandra expressly gives a Sút., '*Bhyasi vá*'; with comm. '*Bhyasádése pare ato dírgho vá bhavati, vachcháhinto, vachchhehinto*,' etc., and so does the Prák. Sarvaswa. For the difference of meaning between the two forms, see Lass. p. 310, '*hinto caussam significat, à quâ procedit effectus; suntó indicat unde proficiscaris*.'

*Vachchhá sohanti*, 'the trees are beautiful' [for the elision of *jas*, see Sút. 2];<sup>1</sup> *vachchhádo*, *vachchhádu*, *vachchháhi* for *vṛikshát* [see Sút. 6]; *vachchhána* for *vṛikshánám* [see Sút. 4].

ECHA SUPYANĪNASOH. (12.)

*E* is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. sing. (*ni* and *nas*);<sup>2</sup> and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkaha*, 'behold the trees' [for the elision of *śas*, see Sút. 2]; *vachchheṇa* for *vṛiksheṇa* [see Sút. 4]; *vachchhehim* [Sút. 5]; *vachchhesu* [Sút. 10]. But the long vowel also may be used: as, *vachchháhinto*, *vachchhásumto* [Sút. 7].

'Why do we except the affixes of the loc. and gen. sing.?' Because in *vachchhammi* [Sút. 9] and *vachchhassa* [Sút. 8], the short vowel is retained.

KWACHID NĀSĪNYOR LOPAH. (13.)

When *nasi* and *ni*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *Vachchhá* [Sút. 6], *vachchhe* [Sút. 9], (that is, in this form of the abl. we elide the final *a* of *vachchha* to avoid the necessity of lengthening it by Sút. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchhae*. In *vachchhádo*, etc., and *vachchhammi* we see the opposite; cf. also vi. 61.)

IDUTOH ŚASO NO. (14.)

In nouns ending in *i* and *u*, *no* is substituted for *śas*, the affix of the acc. plural: as, *Aggiṇo*, *váuno*, for *agnin*, 'fires,' *váyún*, 'winds.'

NĀSO VĀ. (15.)

In nouns ending in *i* and *u*, *no* is optionally substituted for *nas*, the affix of the gen. sing.: as, *Aggiṇo* or *aggissa*, *váuno* or *váussa* (for *ssa*, see Sút. 8).

JASAŚCHA O YÚTWAM. (16.)

In these nouns, *o* is substituted for *jas*, the affix of the nom. plur.; and *i* and *ú*<sup>3</sup> for the final *i* and *u*. From the use of the *cha* in the Súra we infer that *no* is also used as well as *o*: as, *Aggió*, *váúo*, or *aggiṇo*, *váuno*.

<sup>1</sup> The Comm. gives no ex. of the acc. plural. It should be *vachchhá*. The usual form is *vachchhe*; cf. S. 12.

<sup>2</sup> All the grammarians agree that *sup* is here the *pratyáhára* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prák. Sanj. and Prák. Sarvaswa refer hither *vachchhehinto*, etc.; cf. S. 7, note.

<sup>3</sup> The *vá* in the Comm., which is added in the margin in some MSS. to

## TĀ NĀ. (17.)

In these nouns *nā* is substituted for *tā*, the affix of the instrumental sing. : as, *Agginā, vāunā*.

## SUBHISSUPSU DĪRGHAH. (18.)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel : as, *Aggī, vāu* ; *aggīhim, vāūhim* ; *aggīsu, vāūsu*.

## STRIYĀM ŚASA UDOTAU. (19.)

In feminine nouns, *u* and *o* are substituted for *śas*, the affix of the acc. plural : as,

*Máláu, máláo* ; *ṇáiu, ṇáío* ; *vahúu, vahúo*.

*Máláh*, 'garlands' ; *nadíh*, 'rivers' ; *vadhúh*, 'wives.'

## [JASO VĀ.] (20.)

In feminine nouns, *u* and *o* are optionally substituted for *jas*, the affix of the nom. plural ; in the alternative these follow the rule of nouns in *a* : as *Máláo, máláu*, and also *málá* (by S. 2).<sup>1</sup>

## AMI HRASWAH. (21.)

In feminine nouns the final long vowel is shortened before *am*, the affix of the acc. sing : as,

*Málam, ṇaim, vahum*.

## TĀNASNĪNĀM IDEDEDĀTAH. (22.)

In feminine nouns, *i*, *e*, *a*, *á* are substituted for *tā, ṇas, ṇi*, the affixes of the instr., gen. and loc. sing. : as,

*Ṇáii, ṇáie, ṇáia, ṇáía*, any one of which four forms represents 'by,' 'of' or 'in' 'a river.'

## NĀTO 'DĀTAU. (23.)

In the case of feminine nouns ending in *á*, two of the above substitutions *a* and *á* do not take place ; that is, the legitimate influence of the preceding Sūtra is here prohibited : as,

*Málái, máláe* (not *máláa, máláá*) 'by,' 'of,' or 'in' 'a garland.'

---

the Sút., must only mean here *vyavashthitavibhāshá* [cf. iii. 61], i.e., when *o* is used, *i* and *ú* must precede it, but not in the case of *ṇo* ; cf. Lass. p. 307.

<sup>1</sup> For *málá*, cf. Lass., p. 307, note 2, and Boehtl. Śak., p. 150, on *daamáná* (Williams' ed. p. 6 ; cf. also p. 165, 3).

ÁDÍTAU BAHULAM. (24.)

In feminine words ending in *á*, *á* and *í* are irregularly interchanged as the final letter: as,

Sahamáná, sahamáni; haladdá, haladdí; suppanahá, suppanahí; chháhá, chháhí.

Sahamáná, 'enduring'; haridrá, 'turmeric' [i. 13]; súrpanakhá, 'Rávana's sister'; chháya, 'shade' [ii. 18].<sup>1</sup>

NA NAPUNSAKE. (25.)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of Sút. 18): as,

Dahim, mahum, havim.

Dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee.'

IJJAŚŚASOR DÍRGAŚCHA. (26.)

In neuter nouns, *i* is substituted for *jas* and *śas*, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

Vanáí, dahíi, mahúí.<sup>2</sup>

NÁMANTRANĒ SÁV OTWADÍRGHAVINDAVAH. (27.)

When the nom. sing. is used in the sense of the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative,) neither the *o* of Sút. 1, nor the long vowel of Sút. 18, nor the anuswára of Sút. 30, are allowed: as,

He vachehha, 'O tree'; he aggi, 'O fire'; he váu, 'O wind'; he vana,<sup>3</sup> 'O forest'; he dahi, 'O curdled milk'; he mahu, 'O honey.'

STRIYÁM ÁTA ET. (28.)

In the vocative of feminine nouns, *e* is substituted for *á* before the affix

<sup>1</sup> The Prák. Sanjív. explains this Sút. thus: '*Strílinge vartamánát prátipadikád á í ityetau pratyekam bhavatah; kái kii (kayá, kasyáh, kasyám vá); jái, jii (yayá, yasyáh, yasyám vá); etc.* The MS. D has these ex. as genitives (*cf.* Var. Lect.) added to those given by the other MSS. For *kii*, etc., *cf.* vi. 6. This explanation is much more probable than Bhámaha's.

<sup>2</sup> The more common forms are *vanáim*, etc., the nasal being added by iv. 16.

<sup>3</sup> *Cf.* Pán., vi. 1, 69, and Boehtl. Comm.

*su*: as, He mále, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicatory vowel of *su* is dropped by Panini, i. 3, 2, and therefore the *s* of *máles* comes under iv. 6).

IDÚTOR HRASWAH. (29.)

A final *í* or *ú* is shortened in the vocative: as,  
He nai, 'O river'; he vahu, 'O wife.'

SOR VINDUR NAPUNSAKE. (30.)

In neuter nouns, anuswára is substituted for the affix of the nom. sing.: as,  
Vanam, dahim, mahum.

ṚITA ÁRAH SUPI. (31.)

In words ending in *ṛi*, *ára* is substituted for *ṛi*, before all case-affixes (the *pratyáhára sup*): as,  
Bhattáro, 'a husband'; bhattáreṇa, 'by a husband,' etc.

MÁTUR ÁT. (32.)

*Á* is substituted for the *ṛi* of *mátri*, 'a mother,' and the word is then declined like other feminines in *á*: as,

Máá, máam, máái, mááe [Sút. 23].

UR JAŚŚASTÁNASSUPSU VÁ. (33.)

*U* is optionally substituted for a final *ṛi*, before the affixes of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ṛi* become subject to the same rules as those ending originally in *u*): as,

Bhattuno [S. 14 and 16], bhattuná [S. 17], bhattuno [S. 15], and bhattúsu [S. 18].

The forms with *ára* substituted for *ṛi* [by S. 31] are also used: as,  
Bhattára, bhattáre, bhattáreṇa, etc.

PITRIBHRÁTRIJÁMÁTRÍṆÁM ARAH. (34.)

In the words *pitri*, 'a father,' *bhrátri*, 'a brother,' *jámátri*, 'a son-in-law,' *ara* is substituted for *ṛi*, before the case-affixes (*ára* is therefore forbidden): as,

Piaram, piareṇa; bháaram, bháareṇa; jámáaram, jámáareṇa.

ÁCHA SAU. (35.)

In these words (*pitri*, etc.) *á* is substituted for *ṛi*, before *su*, the affix of

the nom. sing.; and from the *cha* in the Sútra we infer that *ara* is also used: as,

Piá, piaro; bháá, bháaro; jámáá, jámáaro.<sup>1</sup>

ÁTMANO 'PPÁÑO VÁ. (45.)

*App'na* is optionally substituted for the word *átman*, 'self': as, Appáño, appá. [For the latter form, see iii. 48].

BRAHMÁDYÁ ÁTMAVAT. (47.)

The words *brahma*, etc., are properly declined like *átman*: as,

Vamhá, vamháno; juvá, juváno; addhá, addháno.

Brahman, 'Brahmá'; yuvan, 'a youth'; adhwan, 'a path.' Other similar instances are to be determined in conformity with the examples given.<sup>2</sup>

---

<sup>1</sup> The long list of Sútras on *rájan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanksh. Sára (*cf.* Lass. p. 315, note) and the Prák. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

<sup>2</sup> For some further rules on Declension: see vi. 60—64.



## SECTION THE SIXTH.

## ON PRONOUNS, ETC.

## SARVÁDER JASA ETWAM. (1.)

*Jas*, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvádi*: as,

Savve, je, te, ke, kadare.

Sarve, 'all'; ye, 'who'; te, 'they'; ke, 'who?'; katare, 'which of two.'<sup>1</sup>

## ÑEH SSIMMITTHÁH. (2.)

*Ssim*, *mmi*, *ttha* are substituted for *ñi*, the affix of the loc. sing., when following a pronoun: as,

Savvassim, savvammi, savvattha; iarassim, iarammi, iarattha.

Sarvasmin, 'in all'; itarasmin, 'in another.'<sup>2</sup>

## IDAMETATKIMYATTADBHYASH TÁ INÁ VÁ. (3.)

*Iná* is optionally substituted for *tá*, the affix of the instr. sing., after *idam*, 'this'; *etat*, 'this'; *kim*, 'what?' *yat*, 'what,' *tat*, 'that': as,

Iminá, ediná, kiná, jiná, tiná; or, imeṇa, edeṇa, keṇa, jeṇa, teṇa.

## ÁMA ESIM. (4.)

*Esim* is optionally substituted for *ám*, the affix of the gen. plur., after the above words *idam*, etc.: as,

Imesim or imána; edesim or edána; kesim or kána; jesim or jána; tesim or tána.<sup>3</sup>

## KIMYATTADBHYO ÑASA ÁSAH. (5.)

<sup>1</sup> Vararuchi, in this short sketch of pronouns, confines himself to their peculiar inflexions, and for the most part assumes the rules of Sect. v.

<sup>2</sup> *Imassim* [cf. Sút. 15] is used as loc. fem. in Śak. [Will. p. 36. 2].

<sup>3</sup> *Esim* is used in the fem. as well as the masc.; cf. Hema-ch.

*Ása* is optionally substituted for *ñas*, the affix of the gen. sing., after the pronouns *kim*, *yat*, *tat*: as,

*Kása* or *kassa*; *jása* or *jassa*; *tása* or *tassa*.

IDBHYAS SSÁ SE. (6.)

*Ssá* and *se* are substituted for *ñas*, after the above pronouns, when they are declined like nouns ending in *i* (i.e., from feminine roots of the form *ki*, *ji*, *ti*): as,

*Kissá*, *kíse*, *kíá*, *kíe*, *kía*, *kíi*, 'of what woman?'; *jissá*, *jíse*, *jíá*, *jíe*, *jía*, *jíi*, 'of what woman'; *tissá*, *tíse*, *tía*, *tíe*, *tía*, *tíi*, 'of that woman.'<sup>1</sup> [For the other forms given, see v. 22.]

ÑER HIM. (7.)

*Him* is optionally substituted for *ñi* (the affix of the loc. sing.) after *kim*, *yat*, *tat*: as,

*Kahim*, *kassim*, *kammi*, *kattha* [cf. v. 2]; *jahim*, *jassim*, *jammi*, *jattha*; *tahim*, *tassim*, *tammi*, *tattha*.

ÁHE IÁ KÁLE. (8.)

Instead of *ñi* in the sense of time [cf. Pán., v. 3, 15], *áhe* and *iá* are optionally substituted after the above pronouns: as,

*Káhe*, *jáhe*, *táhe*; *kaiá*, *jaiá*, *taiá*; and also the forms (in vi. 7) *kahim*, etc.

*Kadá*, 'when'; *yadá*, 'since'; *tadá*, 'then.'

TTO DO ÑASEH. (9.)

Instead of *ñasi*, the affix of the abl. sing., *tto* and *do* are substituted after the above pronouns: as,

*Katto*, *kado*; *jatto*, *jado*; *tatto*, *tado*.

*Kasmát*, 'from what?'; *yasmát*, 'from which'; *tasmát*, 'from that.'

TADA ÓŚCHA. (10.)

Instead of *ñasi*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

ÑASÁ SE. (11.)

The option allowed in the preceding Súra still continues. *Se* is op-

<sup>1</sup> These refer to the feminine gen. sing., and correspond to the Sans. *kasyáh*, etc. See Lass., p. 322, and the Sanksh. Sára quoted there. It is singular that W adds *striyám* in the Súra.

tionally substituted for the pronoun *tat*, together with *nas*, the affix of the gen. sing.; in the alternative, it follows previous rules: as, *Se*, *tása*, and *tassa* [vi. 5].<sup>1</sup>

ÁMÁ SIM. (12.)

*Sim* is optionally substituted for the pronoun *tat*, together with *ám*, the affix of the gen. plur.: thus, instead of *teshám* and *tásám*, we have *sim* or *tána*, and also (by vi. 4) *tesim*.

KIMAH KAH. (13.)

*Ka* is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*; nom. plur., *ke*; instr. sing. *kena*; instr. plur., *kehim*.

IDAMA IMAH. (14.)

Similarly *ima* is substituted for the pronoun *idam*: as, *Imo*, *ime*, *imena*, *imehim*.

SSASSIMOR AD VÁ. (15.)

*A* is optionally substituted for *idam*, 'this,' when followed by *ssa* and *ssim*, the Prákrit affixes of the gen. and loc. sing. [v. 8; vi. 2]: as, *Assa* or *imassa*, *assim* or *imassim*.

ÑER DENA HAH. (16.)

*Ha* is optionally substituted for *ni*, the loc. sing. affix, together with the *da* in *idam*: as, *Iha*. In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imammi*.

NA TTHAH. (17.)

The form *ttha* is not used as a substitute for *ni*, when it follows *idam*, and thus Sút. 2 is so far restricted from applying to this pronoun.

NAPUNSAKE SWAMOR IDAM INAM INAMO. (18.)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *Idam*, *inam*, and *inamo*.<sup>2</sup>

<sup>1</sup> *Se* is used in the three genders; Hema-ch. joins Sútras 11, 12 in one as follows: "Vedamtadetado nasámbyám sesimau.—Idam tad etađ ityeshám stháne nasámbyám saha yathásankhyam se sim ityádeśau vá bhavatah;" with examples; *se*, *asya*, *tasya*, *tasyáh*, etc.; *sim*, *eshám*, *teshám*, *tásám*, etc.

<sup>2</sup> Hema-ch. also gives *inamo*.

## ETADAS SÁVOTWAM VÁ. (19.)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is only optional: as, *Esa* or *eso*, for *esha*, 'this.'

## TTO NASEH. (20).

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by Sút. 21: as,

Etto. (We have also the regular forms *edádo*, *edádu*, *edáhi*.)

Etasmát, 'from this.'

## TTOTTHAYOS TALOPAH. (21.)

When the affixes *tto* [S. 20], and *ttha* [S. 2] follow, the *ta* of *etad* is dropped: as,

Etto, 'from this'; *ettha*, 'in this' (the final *d* having been dropped by iv. 6].

## TADETADOS SAS SÁVANAPUNSAKE. (22.)

*S* is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing.: as,

So *puriso*, 'this man'; *sá mahilá*, 'this woman'; similarly *esa* [S. 19], *eso*; *esá*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*,; or the acc. sing. *edam*, *tam*. 'Why do we exclude the neuter?' Because we say *tam*, *edam*; for *tad*, *etad* in the neuter nom. sing.

## ADASO DO MUH. (23.)

*Mu* is substituted for the *da* of the pronoun *adas*, before the case-affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*: as,

*Amú puriso*, 'that man'; *amú mahilá*, 'that woman'; *amúo purisá*, 'these men'; *amúo mahiláo*, 'these women'; *amum vaṇam*, 'this forest'; *amúim vaṇáim*, 'these forests.'

## HAŚCHA SAU. (24.)

*Ha* also is substituted for the *da* of *adas*, before the affix of the nom. sing.: as,

*Aha puriso*, *aha mahilá*, *aha vaṇam*.

This *ha* does not admit *o*, *á* or *anuswára*, and therefore remains the same in the three genders.

## PADASYA. (25.)

This Sútra will exercise *adhikára* [cf. i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix; that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhikára* of this Sútra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *pada*) which we shall certify, when it occurs.

## YUSHMADAS TAM TUMAM. (26.)

The affix *su* is repeated from S. 24. *Tam* and *tumam* are substituted for the *pada yushmad*, 'you,' when followed by *su*, the affix of the nom. sing.: as, *Tam, tumam*, 'you.'

## TUMCHÁMI. (27.)

For the *pada yushmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted; and, from the use of *cha* in the Sútra, we conclude that *tumam* also may be used: as, *Tum, tumam*, 'thee.'

## TUJJHE TUMHE JASI. (28.)

For the *pada yushmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted: as, *Tujjhe, tumhe*, 'ye.'

## VOCHA ŚASI. (29.)

For the *pada yushmad* followed by *śas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the Sútra we conclude that *tujjhe* and *tumhe* may also be used: as, *Vo, tujjhe, tumhe*, 'you.'

## TÁNYOS TAĪ TAE TUMAE TUME. (30.)

For the *pada yushmad* followed by *tá* and *ni*, the affixes of the instr. and loc. sing., *taï, tae, tumae* and *tume* are substituted: as, *Taï, tae, tumae, tume*, 'by thee,' or 'in thee.'

## ÑASI TUMOTUĤATUJJHATUMĤATUMMÁH. (31.)

For the *pada yushmad* followed by *ñas*, the affix of the gen. sing., the following are substituted: *Tumo, tuha, tujjha, tumha, tumma*, 'of thee.'

## ÁNI CHA TE DE. (32.)

For the *pada yushmad*, followed by *áni*,<sup>1</sup> the affix of the instr. sing., and

<sup>1</sup> This is the affix of the instr. sing. in the terminology of the eastern (*práchyá*) school of Hindú Grammarians: see Boehtl. Páñini, Introd. p. xii.

also by *nas*, the affix of the gen. sing. (which we infer from the use of *cha* in the Súra), *te* and *de* are substituted: as, *Te, de*, 'by thee,' and 'of thee.'

TUMÁI CHA. (33.)

For the pada *yushmad* followed by *án*, the affix of the instr. sing., *tumái* also is substituted: as, *Tumái*, 'by thee.'

TUJJHEHIM TUMHEHIM TUMMEHIM BHISI. (34.)

For the pada *yushmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehim, tumhehim, tummehim*, 'by you.'

ÑASAU TATTO TAÍTTO TUMÁDO TUMÁDU TUMÁHI. (35.)

For the pada *yushmad*, followed by *nasi*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *Tatto, taítto, tumádo, tumádu, tumáhi*, 'from thee.'

TUMHÁHINTO TUMHÁSUNTO BHYASI. (36.)

For the pada *yushmad* followed by *bhyas*, the affix of the abl. plur., *tumháhinto* and *tumhásunto* are substituted: as, *Tumháhinto, tumhásunto*, 'from you.'

VO BHE TUJJHÁÑAM TUMHÁÑAM ÁMI. (37.)

For the pada *yushmad* followed by *ám*, the affix of the gen. plur., *vo*, etc. are substituted; as, *Vo, bhe, tujjháñam, tumháñam*, 'of you.'

ÑAU TUMAMMI. (38.)

For the pada *yushmad* followed by *ni*, the affix of the loc. sing., *tumammi* is substituted: as, *Tumammi*, 'in thee.' By Sút. 30, we have also the four forms, *Tai, tae, tumae, tume*.

TUJJHESU TUMHESU SUPI. (39.)

For the pada *yushmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *Tujjhesu, tumhesu*, 'in you.'

ASMADO HAMAHAMAHAAM SAU. (40.)

For the pada *asmad*, 'I,' followed by the affix *su, ham, aham, ahaam* are substituted, as, *Ham, aham, ahaam*, 'I.'

AHAMMIR AMI CHA. (41.)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the Súra we infer that it may also be similarly substituted for the nom.: as, *Ahammi*, 'I,' or 'me.'

MAM MAMAM. (42.)

*Am* is repeated from Sút. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *Mam, mamam*, 'me.'

AMHE JAŚŚASOS. (43.)

For the pada *asmad*, followed by the affixes *jas* and *sas*, *amhe* is substituted: as, *Amhe*, 'we,' or 'us.'

NO ŚASI. (44.)

For the pada *asmad* followed by the affix *śas*, *no*<sup>1</sup> is substituted: as, *No*, 'us.'

ĀNI ME MAMĀI. (45.)

For the pada *asmad* followed by the affix *ān* [*cf.* Sút. 32], *me* and *mamá* are substituted: as, *Me*, *mamá*, 'by me.'

ŊAU CHA MAĪ MAE. (46.)

For the pada *asmad* followed by the affix *ni*, *maï* and *mae* are substituted (and also when followed by the affix *ān*, as we infer from the use of *cha* in the Súra): as, *Maï*, *mae*, 'in me,' or 'by me.'

AMHEHIM BHISI. (47.)

For the pada *asmad* followed by the affix *bhis*, *amhehim* is substituted: as, *Amhehim*, 'by us.'

MATTO MAĪTTO MAMÁDO MAMÁDU MAMÁHI ŊASAU. (48.)

For the pada *asmad* followed by the affix *nasi*, *matto*, etc. are substituted: as, *Matto*, *maïtto*, *mamádo*, *mamádu*, *mamáhi*, 'from me.'

AMHÁHINTO AMHÁSUNTO BHYASI. (49.)

For the pada *asmad* followed by the affix *bhyas*, *amháhinto* and *amhá·sunto* are substituted: as, *Amháhinto*, *amhásunto*, 'from us.'

ME MAMA MAHA MAJJHA ŊASI. (50.)

For the pada *asmad* followed by the affix *nas*, *me*, etc. are substituted: as, *Me*, *mama*, *maha*, *majjha*, 'of me.'

MAJJHA ŊO AMHA AMHÁŊAM AMHE ÁMI. (51.)

For the pada *asmad*, followed by the affix *am*, *majjha*, etc. are substituted: as, *Majjha*,<sup>2</sup> *no*, *amha*, *amháŋam*, *amhe*, 'of us.'

<sup>1</sup> The MSS. [*cf.* Var. Lect.] generally read *ne*, but as they all have *vo*, in S. 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch. there gives both *ne* and *no*.

<sup>2</sup> *Cf.* Var. Lect. Hema-chandra's Sút. is, "Ŋe ŋo majjha amha amham

## MAMAMMI NAU. (52.)

For the pada *asmad* followed by the affix *ni*, *mamammi* is substituted: as, *Mamammi*, 'in me.' From Sút. 46 we have also the forms, *maï*, *mae*.

## AMHESU SUPI. (53.)

For the pada *asmad* followed by the affix *sup*, *amhesu* is substituted: as, *Amhesu*, 'in us.'

## DWER DO. (54.)

The adhikára of *pada* ends here [cf. S. 25]. *Sup* must be repeated from the last Sút., but in the sense of the *pratyáhara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dwi*, 'two,' *do* is substituted before the case-affixes: as, *Dohim*, 'by two'; *dosu*, 'in two.'

## TRES TIH. (55.)

For the word *tri*, 'three,' before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*): as, *Tihim*, 'by three'; *tisu* 'in three.'<sup>1</sup>

## TINNI JAŚŚASBHYÁM. (56.)

For the word *tri*, together with the case-affixes *jas* and *śas*, *tinni* is substituted: as, *Tinni ágadá*, 'three are come'; *tinni pekkha*, 'behold three.'

## DWER DUVE DONI VÁ. (57.)

For the word *dwi*, together with the case-affixes *jas* and *śas*, *duve* and *doni* are substituted: as, *Duve*, *doni*, 'two'; we have also the option of using the form *do* [S. 54].

## CHATURÁŚ CHATTÁRO CHATTÁRI. (58.)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattáro* and *chattári* are substituted: as, *Chattáro chattári purisá*, 'four men'; *chattáro chattári pekkha*, 'behold four.'

## ESHÁM ÁMO NHAM. (59)

Instead of *ám*, as the gen. plur. affix of these words *dwi*, *tri*, *chatur*, we have the form *ṇham*: as, *Donham*, 'of two'; *tinham*, 'of three'; *chatuṇham*,<sup>2</sup> 'of four.'

amhe amho amháṇa mamáṇa maháṇa majjháṇa áma." *Amha* occurs in Dr. Trithen's ed. of the Mahávíracharitra, p. 28, 12.

<sup>1</sup> Cf. Var. Lect. The *i* seems absolutely required by v. 18. and vi. 60.

<sup>2</sup> Or rather, *chaüṇham*, the reading of one MS.



## ŚESHO 'DANTAVAT. (60.)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the Sūtra *bhiso him*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*; thus we have *aggīhim*, *vāūhim* from *aggi* and *vāu*; and similarly for feminine words ending in *á*, *í*, and *ú*: as *Málāhim*, *naīhim*, *vahūhim* [v. 19]. In the same way we have *aggissa*, *vāussa* as the gen. sing., and *aggīdo*, *vāūdo*, etc., for the abl. sing.; and similarly *dohim*, *tīhim* [vi. 54, 55], *chaūhim*.

## NA NĪNASYOR EDÁTAU. (61.)

*E* and *á* are not used as the substitutes of the affixes *ni* and *nasi* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u*: as, *Aggimmi*, 'in the fire'; *vāummi*, 'in the wind'; *aggīdo*, *aggīdu*, *aggīhi*, 'from the fire'; *vāūdo*, *vāūdu*, *vāūhi*, 'from the wind.'

## E BHYASI. (62.)

The negative is repeated from the previous Sūtra. *E*<sup>1</sup> is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows: as, *Aggīhinto*, *aggīsunto*, 'from the fires'; *vāūhinto*, *vāūsunto*, 'from the winds.'

## DWIVACHANASYA BAHUVACHANAM. (63.)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual; thus we must say, *vachehhá*, 'two trees': *vachchhehim*, 'by two trees,' etc.; and similarly for verbs; as, *chitthanti*, 'they two stand.'

## CHATURTHYÁH SHASHṬHÍ. (64.)

Instead of the affix of the dative case, we must use that of the genitive; thus, *vamhanassa dehi*, *vamhanāna dehi*, 'give to the Bráhmaṇ'; or 'to the Bráhmaṇs.'

---

<sup>1</sup> Cf. Var. Lect. *E* and not *á* seems the true reading, because in fact the form with *á* is only evolved from the Sūtra v. 12, by the aid of the *cha* [cf. v. 7, note]; the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *á*.

## SECTION THE SEVENTH.

## ON CONJUGATION.

## TATIPOR IDETAU. (1.)

For *ta* and *tip* (the affixes of the 1st person<sup>1</sup> in the *átmane* and *parasmai pada*), *i* and *e* are mutually substituted: as,

Paḍhai, paḍhae for paṭhati, paṭhate, 'he recites.'

## THÁSSIPOS SI SE. (2.)

For *thás* and *sip* (the affixes of the 2nd. person sing. in the *atm.* and *par. pada*), *si* and *se*<sup>2</sup> are mutually substituted: as,

Paḍhasi, paḍhase for paṭhasi, paṭhase.

## ITMIPOR MIH. (3.)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted; and thus *paḍhāmi* represents both the Sans. *paṭhāmi* and *pathe*.

## NTIHETTHÁMOMUMÁ BAHUSHU. (4.)

For the conjugational affixes in the plural, *nti*, *ha*, *itthá*, *mo*, *mu*, *ma* are severally substituted: as,

(1.) Paḍhanti; (2.) paḍhaha, paḍhitthá; (3.) paḍhāmo, paḍhamu, paḍhama.

## ATA E SE. (5.)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by Sútras 1 and 2 are only substituted when they follow *a*, and not otherwise; thus we have *ramae*, 'he rejoices,' *paḍhae*,

<sup>1</sup> The reader will bear in mind that the Hindú Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc.

<sup>2</sup> The apparent confusion in Sútras 1, 2, (as *si* properly = *sip*, not *thás*, etc.) seems intended to prepare us for Sút. 5.

‘he recites’; *ramase*, ‘thou rejoicest,’ *padhase*, ‘thou recitest’; but not *hoe* or *hose* [*ho* being the Prákrit for *bhú* by viii. 1] but only *hoi*, ‘he is’; *hosi*, ‘thou art.’

ASTER LOPAH. (6.)

The root *as*, ‘to be,’ is elided when the substitutes [vii. 2] for the affixes *thás* and *sip* follow : as,

Sutto si *for* *supto* ‘si, ‘thou art asleep.’

MIMOMUMÁNÁM ADHO HAŚCHA. (7.)

*H* is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding Súra : as,

Gao mhi ; gaa mho, gaa mhū, gaa mha *for* *gato* ‘smi, ‘I am gone’; *gatás smah*, ‘we are gone.’

YAKA ÍA-IJJAU. (8.)

For *yak* (the affix of the passive) *ía* and *ijja* are substituted (and the personal affixes subjoined to these) : as,

Padhíai, padhijjai *for* *paṭhyate*, ‘it is recited.’

NÁNTYADWITWE. (9.)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled : as,

Hassai, gammai *for* *hasyate*, ‘it is laughed,’ *gamyate*, ‘it is gone.’ By viii. 58, this doubling of the final is optional in the verbs *gama*, etc. ; therefore when the final is not doubled, Sút. 8 remains in force, and thus we have *gamíai*, *gamijjai*.

NTAMÁṆAU ŚATRI-ŚÁNACHOH. (10.)

For the participial affixes *śatri* and *śánach*, *nta* and *mána* are mutually substituted : as,

Padhanto, padhamáno, ‘reciting.’

ÍCHA STRIYÁM. (11.)

*Í* is substituted (as well as the regular forms from *nta* and *mána*), for *śatri* and *śánach*, when used in the feminine : as,

Hasai, hasantí, hasamána, ‘smiling’ (a woman); vevai, vevantí, vevamána, ‘trembling.’

DHÁTOR BHAVISHYATI HIH. (12.)

The syllable *hi* is to be used after the root in the future (and the affixes

of the present added to this): as,

Hohii, 'he will be'; hohinti, 'they will be'; hasihii, 'he will laugh'; hasihinti, 'they will laugh.'

UTTAME SSÁ HÁ CHA. (13.)

In the 3rd person [cf. note Sút. 1] of the future we are to use after the root *ssá* and *há*; and also *hi* (as we infer from the *cha* in the Súra): as,

Hossámi, hohámi, hohimi, 'I shall be'; hossámo, hohámo, hohimo, 'we shall be.'

MINÁ SSAM VÁ. (14.)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi*: as,

Hossam, 'I shall be.' This being optional, we may also use the forms of the preceding Súra.

[MOMUMAIR HISSÁ HITTHÁ.<sup>1</sup>] (15.)

In the 3rd person plural of the future, *hissá* and *hitthá* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mu*, or *ma*: as,

Hohissá, hohitthá, 'we shall be'; hasihissá, hasihitthá, 'we shall laugh.' As this is optional, we may also use the previous forms.<sup>2</sup>

[KRI-DÁ-ŚRU-VACHI-GAMI-RUDI-DRĪŚI-VIDI-RÚPĀṆĀM KĀHAM DĀHAM SOCHCHHAM VOCHCHHAM GACHCHHAM ROCHCHHAM DACHCHHAM VECHCHHAM.<sup>3</sup>] (16.)

In the 3rd person sing. of the future, instead of the roots *kri*, etc., *kāham*, etc. are respectively substituted: as,

Kāham, 'I will do'; dáham, 'I will give'; sochchham, 'I will hear'; vochchham, 'I will speak'; gachchham, 'I will go'; rochchham, 'I will weep'; dachchham, 'I will see'; vechchham, 'I will know,' etc.

<sup>1</sup> Sútras 15—22 are only found in part of the MSS., but Hema-ch., and the Prák. Sanj. give them; and as several of them are of some value, I add Hema-chandra's corresponding rules.

<sup>2</sup> Hema-ch., 165, *Momumánám hissá hitthá*, and 166, *meh ssam*.

<sup>3</sup> Hema-ch., 167, *Krido ham*, with ex. *kāham dáham*; then 168, *śru-gami-rudi-vidi-drīśi-muchi-vachi-chhidi-bhidi-bhujám sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i* to a verbal root, in order to decline it in their Sútras. See Sect. viii. *passim*.

[SRWÁDÍNÁM TRISWAPYANUSWÁRAVARJAN HILOPAŚCHA VÁ.<sup>1</sup>] (17.)

*Sochchham*, etc. (without the anuswára) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (Sút. 12) is optional: as,

*Sochchhii*, *sochchhiihi*, 'he will hear'; *sochchhinti*, *sochchhihinti*, 'they will hear'; *sochchhisi*, *sochchhihisi*, 'thou wilt hear'; *sochchhitthá*, *sochchhihitthá*, 'ye will hear'; *sochchhimi*, *sochchhihimi*, 'I will hear'; *sochchhimo*, *sochchhihimo*, *sochchhimu*, *sochchhihimu*, *sochchhima*, *sochchhihima*, *sochchhissámo* [Sút. 13], *sochchissámu*, *sochchhissáma*, 'we will hear.' And similarly *vochchha*, etc.

[U-SU-MU VIDHYÁDISHWEKASMIN.<sup>2</sup>] (18.)

*U su mu* are severally substituted for the proper singular affixes in the sense of command, etc. [*cf.* Pánini iii. 3, 161 and 162]: as,

*Hasaü*, 'let him laugh'; *hasasu*, 'do thou laugh'; *hasamu*, 'let me laugh.'

[NTU-HA-MO BAHUSHU.<sup>3</sup>] (19.)

*Ntu ha mo* are severally substituted for the proper plural affixes in the sense of command, etc.: as,

*Hasantu*, 'let them laugh'; *hasaha*, 'laugh ye'; *hasámo*, 'let us laugh.'

[VARTAMÁNABHAVISHYADANADYATANAYOR JJA JJÁ VÁ.<sup>4</sup>] (20).

*Jja* and *jjá* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied;

<sup>1</sup> Hema-ch. 169, *sochhádaya ijádishu* (explained in Comm. by *bhavishyad-ádéseshu*), *hilukcha vá*.

<sup>2</sup> Hema-ch. 170, *Dusumu vidyádishwekasminstrayánám*, with the ex., *hasámu aham*, etc.; the Comm. adds *du*, *dakárochcháranam bháshántarártham*. S. 171, *Sor hir vá* is new, as is 172, *Ata ijjaswijjahijjeluko vá*; with Comm., *Akárátparasya sos stháne 'ijjasu' 'ijjahi' 'ijje' ityete lukcha ádésá vá bhavanti*.

<sup>3</sup> This is Hema-ch., 173.

<sup>4</sup> Hema-ch., 174, *Vartamánabhavishyantyoścha jja jjá vá*. For Comm., *cf.* notes pp. 64, 65; also *cf. ibid* for the other interpr. in the MSS., some of which understand by *vidhyádishu*, 'the imperative and other tenses'; Hema-ch. notices the variation [*cf.* var. lect., p. 65] but gives as above, which agrees with Pán., iii. 3, 161, 162.

there being an option, the previous forms may be retained. Thus we have in the present *hojja*, *hojjá*, or *hoi*, 'he is' [cf. viii. 1]; *hasejja*, *hasejjá*, or *hasai*, 'he laughs'; (and the same form applies to the three persons in both numbers;) in the future *hojja*, *hojjá*, or *hohii*, etc., 'he will be'; and similarly in the sense of the imperative.

[MADHYE CHA.<sup>1</sup>] (21.)

*Jja* and *jjá* are also optionally inserted between the root and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjaï*, *hojjái*; (future) *hojjahii*, *hojjáhii*; (imperative) *hojjaü*, *hojjáu*.

[NÁNEKÁCHAH.] (22.)

*Jja* and *jjá*, however, are not thus inserted between the root and affix, except when the root ends in a vowel (and is therefore monosyllabic [*ekācĥ*], since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

*Hasai* from *hasa*, 'to smile'; *tuvarai* from *twara*, 'to hasten.' But this does not preclude their being employed as finals (by S. 20); as, *Hasejja*, *-jjá*; *tuvarejja*, *-jjá*, etc.

ÍA BHÚTE. (23.)

*Ía*<sup>2</sup> is substituted for the affix after a root in a past tense: as, *Huvía*, *hasía* for *abhavat*, 'he was,' *ahasat*, 'he laughed.'

<sup>1</sup> Hema-ch. 175, *Madhye cha swarántád vá. Swarántád dhátōh prakṛiti-pratyayayor madhye, chakṛāt pratyayānām cha sthāne, jja jjá vá bhavatah vartamānābhaviṣhyarṣtyor vidhyādishu cha.* The ex. of the future are *hojjahii*, *hojjáhii*, *hojja*, *hojjá*, *pakshe hohii*, which I have supplied above, as all Vararuchi's MSS. omit them, except W, which erroneously reads *hojjaï* like the present. Hema-ch. also applies the forms to all the persons.

<sup>2</sup> For Sūtras 23, 24, cf. Lass. Inst., p. 354. Some MSS. seem to have *ia* for *ía*, but the Sanksh. Sāra and Hema-ch. have *ía*. The latter's Sūtras are as follow; "Si hī hīa bhūtārthasya. Instead of the affixes of the third and other preterites (*adyatanyādis pratyayo bhūtārthas*) *sī hī* and *hīa* are substituted; and as the *ía* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel: as, *kásí*, *káhí*, *káhía* for *akārshīt*, *akarot*, *chakāra* from *kri*."— "*Vyanjanād ía.* For the affixes of the third and other preterites, after a root ending in a consonant,

## EKÁCHO HÍA. (24.)

*Hía* is substituted for the affix after a monosyllabic root in a past tense : as,

Hohía for abhút, 'he was.'

## ASTER ÁSIH. (25.)

*Ási* is substituted for *asti* in the singular of a past tense : as,

Ási ráá for ásíd rájá, 'there was a king.'

## ÑICHA EDÁDERATA ÁT. (26.)

*E* is substituted for *ñich*, the causal affix, and an *a* in the first syllable of the root becomes *á* : as,

Kárei, hásei for kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'

## ÁVE CHA. (27.)

*Áve* also is substituted for *ñich*, as well as *e* : as,

Karávei, kárávei, hasávei for kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'<sup>1</sup>

## ÁVIH KTAKARMABHÁVESHU VÁ. (28.)

*Ávi* is optionally substituted for *ñich*, [i.] when *hta* (the affix of the past participle) follows; and [ii.] when the object and the action are signified (*i.e.*, in the passive voice) : as,

[i.] Karáviam, hasáviam; or káriam, hásiam; for kárita, 'caused to do,' hásitá, 'caused to laugh.'

[ii.] Karávijjai, hasávijjai; or kárijjai, hásiijjai; for káryate, 'he is caused to do,' hásyate, 'he is caused to laugh.'

## [NAIDÁVE.] (29.)

*E* and *áve* are not substituted for *ñich* when *hta* follows, or in the passive voice : thus we have only *Káriam*, *karáviam*, *kárijjai*, *karávijjai*.

## ATA Á MIPI VA. (30.)

*ía* is substituted : as, *huvía*, for *abhút*, *abhavat*, *babhúva*, etc.;" *huv* being a form for *bhú*, by viii. 1.

<sup>1</sup> The Pr. Sanj. adds *púrvasútrád yogabheda áderanádeśártha*, *i.e.*, "this Sútra is separated from the preceding [cf. iii. 49] because the substitution for the initial *a* is not enjoined here." Bhámaha allows both forms.

$\acute{A}$  is optionally substituted for the final of a root ending in  $a$ , when *mip* follows: as,

Hasámi *or* hasami, 'I laugh.'

ICHCHA BAHUSHU. (31.)

$I$  is substituted (as well as  $\acute{a}$ ) for the final  $a$ , in the 1st person plural: as, Hasimo, hasámo, hasimu, hasámu, 'we laugh.'<sup>1</sup>

KTE. (32.)

$I$  is substituted for the final  $a$  when *kta* (the affix of the past participle) follows: as,

Hasiam, padhiam *for* hasitam, 'laughed,' paṭhitam, 'recited.'

ECHA KTWÁTUMUNTAVYABHAVISHYATSU. (33.)

When the affixes *ktvá*, *tumun*, and *tavya* follow, and also in the future tense,  $e$  is substituted for  $a$ ; and also  $i$ , as we infer from the *cha* of the Súra: as,

Haseúna, hasiúna, 'having laughed'; haseum, hasium, 'to laugh'; hase-avvam, hasiavvam, '(it is) to be laughed'; hasehii, hasihii, 'he will laugh.'

LADÉSE VÁ. (34.)

$E$  is optionally substituted for a final  $a$ , wherever it is followed by a substitute for  $l^2$  (or in other words, in any person of any tense): as,

Hasei *or* hasai, 'he laughs'; hasenti *or* hasanti, 'they laugh.'

<sup>1</sup> This  $\acute{a}$  seems optional by Sút. 30; hence we have such forms as *hasamu*; *cf.* Sút. 4.

<sup>2</sup> *Cf.* Pán. iii. 4, 77.



## SECTION THE EIGHTH.

## BHUVO HOHUVAVU. (1.)

For the verbal root *bhú*, 'to be,' *ho* and *huva* are substituted: as, *Hoi*, *huvai*, 'he is'; *honti*, *huvanti*, 'they are.'

## KTE HUH. (2.)

When *bhú* is followed by *kta*, the affix of the past participle, *hu* is substituted: as,

*Huam*,<sup>1</sup> 'been.'

## PRÁDER BHAVAH. (3.)

When *bhú* follows a preposition, as *pra*, etc., *bhava* is substituted: as, *Pabhavai* for *prabhavati*, 'he prevails': *sambhavai* for *sambhavati*, 'he is born.'

## TWARAS TUVARAH. (4.)

For the root *twar* (*nitwará*) 'to hasten,' *tuvara* is substituted: as, *Tuvarai*, 'he hastens.'

## KTE TURAH. (5.)

When *twar* is followed by the participial affix *kta*, *tura* is substituted: as, *Turiam* [for the *i*, cf. vii. 32].

## GHUṆO GHOLAH. (6.)

For *ghuṇa* (which in the *Dhátupáṭha* or 'glossary of roots,' is arranged with *ghurṇa* in the sense of 'rolling') *ghola* is substituted: as, *Gholai*, 'he rolls.'

## ṆUDO ṆOLLAH. (7.)

For the root *ṇud* (*ṇuda*), 'to send,' *ṇolla* is substituted: as, *Ṇollai*, 'he sends'; *pañollai*, 'he drives.'<sup>2</sup>

<sup>1</sup> Or perhaps *húam*; cf. Var. Lect.

<sup>2</sup> Others read *lona* for *ṇolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Lect. In Sect. iv., we have some instances of a similar transposition of the nasal, as *ánála*, etc.

DÚÑO DÚMAH. (8.)

For the root *dú* (*dún*), *dúma* is substituted : as,  
Dúmaï, 'he is pained.'

PATEH PHALAH<sup>1</sup> (9.)

For the root *pat* (*paṭa*, given in the Dhátupáṭha with *ata*, in the sense of 'going'), *phala* is substituted : as,  
Phaliam hiaam, 'my heart is gone' (?).

PADEH PĀLAH. (10.)

For the root *pad* (*pada*), *pāla* is substituted : as,  
Pālei, 'he goes.'

VRISHAKRISHAMRISHAHRISHĀM RITO 'RIH. (11.)

*Ari* is substituted for the *ri* of the roots *vrish*, etc. : as,  
Varisai, 'it rains'; karisai, 'he drags'; marisai, 'he bears patiently';  
harisai, 'he is glad.'

RITO 'RAH. (12.)

*Ara* is substituted when a root ends in *ri* : as,  
Mri, 'to die,' marai; sri, 'to go,' sarai; vri, 'to choose,' varai.

KRINAH KUÑO VĀ. (13.)

*Kuna* is optionally used for the root *kri* (*dukriṇ*) : as,  
Kunai or karai, 'he does.'

JRIBHO JAMBHĀAH. (14.)

For *jribh* (*jribhḥ*), 'to yawn,' *jambhāa* is substituted : as,  
Jambhāai, 'he yawns.'

GRAHER GENHAH. (15.)

For *grah* (*graha*), 'to seize,' *genha* is substituted : as,  
Genhai, 'he seizes.'

GHET KTWĀTUMUNTAVYESHU. (16.)

*Ghet* is substituted for *grah*, when followed by *ktwā*, the affix of the indeclinable participle, *tumun*, that of the infinitive, and *tavya*, that of the future participle : as,

Ghettuna, 'having seized'; ghattum, 'to seize'; ghattavvam, 'to be seized.'<sup>2</sup>

<sup>1</sup> The Prák. Sanj. reads *pāteh phālah*, and restricts it to the causal.

<sup>2</sup> If *tt* be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect., and transl., notes, iv. 23, and viii., 55.

## KṚIṆAH KÁ BHÚTABHAVISHYATOŚCHA. (17.)

*Ká* is substituted for the root *kri*, in the past and the future tenses, and also (as we infer from the *cha* of the Sútra) when the affixes *ktwá*, *tumun*, and *tavya* follow : as,

Kahía, 'he did' [for this, *cf.* vii. 24]; káhii, 'he will do'; kaúna, 'having done'; káum, 'to do'; káavvam, 'to be done.'

## SMARATER BHARASUMARAŪ. (18.)

For the root *smri*, 'to remember,' *bhara*<sup>1</sup> and *sumara* are substituted : as, Bharai or sumarai, 'he remembers.'

## BHIYO BHÁVÍHAU. (19.)

For the root *bhí* (*ñibhí*), 'to fear,' *bhá*<sup>2</sup> and *víha* are substituted : as, Bhái or víhai, 'he fears.'

## [JIGHRATEH PÁPÁAU.] (20.)

For the root *ghrá*, 'to smell,' *pá* and *páa* are substituted : as, Pái or páai, 'he smells.'

## MLAI VÁVÁAU. (21.)

For the root *mlai*, 'to wither,' *vá* and *váa* are substituted : as, Vái or váai, 'he withers.'

## TRIPAS THIMPAH. (22.)

For the root *trip* (*tripa*, given in the Dhátupátha with *trimpa* in the sense of 'being pleased') *thimpa* is substituted : as,

Thimpai, 'he is pleased.'

## JNO JĀṆAMUNĀU. (23.)

For the root *jná*, 'to know,' *jána* and *muna* are substituted : as, Jánai and munai, 'he knows.'

## JALPER LO MAH. (24.)

*M* is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately': as, Jampai.

## SHTHÁDHYÁGÁNĀM THÁAJHÁAGÁÁH. (25.)

For the roots *shthá*, 'to stand,' *dhyai*, 'to meditate,' *gai*, 'to sing' (given in the Dhátupátha in the list *kai*, *gai*, *rai* in the sense of 'sound'), *tháa*, *jháa* and *gáa* are respectively substituted : as,

<sup>1</sup> Hema-ch. "Smarer jara-júra-bhara-bhala-ladha-vimhara-sumara-payara-pambuhák."

<sup>2</sup> *Bhááhi* and *bháissadi* are found in Śak. (Williams') pp. 176, 15 ; 254, 1.

Tháanti, 'they stand'; jháanti, 'they meditate'; gáanti, 'they sing.'

[ṬHÁJHÁGÁŚCHA VARTAMÁNABHAVISHYADVIDHYÁDYEKA-VACHANESHU. (26.)

For the roots *shthá*, *dhyai*, and *gai*, when followed by the singular affixes of the imperative, the future, and the present, *thá*, *jhá*, and *gá* are severally substituted, as well as the substitutes mentioned in the preceding Súra (as we infer from the *cha* in the present one): as,

Ṭháí or tháai, 'he stands'; ṭháhií or ṭháahii, 'he will stand'; ṭháu or ṭháai, 'let him stand'; and similarly jháí or jháai, jháhií or jháahii, jháu or jháai, gáí or gáai, gáhií or gáahii, gáu or gái.

[KHÁDIDHÁVYOH KHÁDHAU.] (27.)

For the roots *khád* (*khádri*), 'to eat,' and *dháv* (*dhávu*), 'to run,' *khá* and *dhá* are substituted in the same tenses as in the preceding Súra: as,

Khái, 'he eats'; kháhií, 'he will eat'; kháu, 'let him eat'; and similarly dhái, dháhií, dháu.

GRASER VISAH. (28.)

For the root *gras* (given in the Dhátup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as,

Visai, 'he eats.'

CHINÁŚ CHINAH. (29.)

For the root *chi* (*chin*), 'to gather,' *china* is substituted: as, Chinai, 'he gathers.'

KRÍNAH KIṆAH. (30.)

For the root *krí* (*dúkr'n*), 'to buy,' *kina* is substituted: as, Kinai, 'he buys.'

VEH KKECHA. (31.)

*Kke* is the substitute for *krí*, when preceded by the preposition *vi*; and *kina* also, as we infer from the *cha* in the Súra: as,

Vikkei or vikkinai [for the *kk*, cf. iii. 50], 'he sells.'

UD-DHMA UDDHUMÁ. (32.)

For the root *dhmá*, 'to blow,' when preceded by the preposition *ut*, *uddhumá* is substituted: as,

Uddhumái.

ŚRADO DHO DAHAH. (33.)

For the root *dhá* (*dudhán*), 'to hold,' when preceded by the particle

*śrad*, *daha* is substituted : as,

Saddahai, 'he believes'; saddahiam, 'believed.'

AVÁD GÁHER VÁHAH. (34.)

For the root *gáh* (*gáhu*), 'to churn,' etc., when preceded by the preposition *ava*, *váha* is substituted : as,

Ováhai or avaváhai, 'he bathes' [*cf.* iv. 21].

KÁSER VÁSAH. (35.)

'Preceded by *ava*' is continued from the foregoing Súra. For the root *kás* (*kásri*), 'to cough,' when preceded by *ava*, *vása* is substituted : as,

Ovásai or avavásai, 'he coughs.'

NIRO MÁÑO MÁNAH. (36.)

For the root *má* (*mán*), 'to measure,' when preceded by the preposition *nir*, *mána* is substituted : as,

Ñimmánaï, 'he makes.'

KSHIYO JHIJJAH. (37.)

For the root *kshi*, 'to destroy,' *jhijja* is substituted : as,

Jhijjai, 'he destroys.'

BHIDICHHIDOR ANTYASYA NDAH. (38.)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut,' *nda* is substituted : as,

Bhindai, 'he breaks'; chhindai, 'he cuts.'

KWATHER DHAH. (39.)

For the final of the root *kwath* (*kwatha*), 'to boil,' *dha* is substituted : as,

Kadhai, 'he boils.'

VESHTEŚCHA. (40.)

*Dha* is also substituted for the final of the root *vesht* (*veshta*), 'to surround' : as,

Veddhai, 'he surrounds.' This and the preceding Súra, which might otherwise have been united, are separated on account of the latter of the two [S. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.<sup>1</sup>

<sup>1</sup> None of the MSS. write the ex. with *ddh*; but that given above seems the natural explanation of the *yogavibhāga uttarārthah*. The Prák. Sanj. is corrupt here, but seems to allow a second form *vet̐thai* (by iii. 10); it gives no expl. of *yogavibhāga*, etc., and this would have rather required *nityārtha* [*cf.* iii. 49].

## UTSAMOR LAH. (41.)

For the final of the root *vesht*, *la* is substituted, when it is preceded by the prepositions *ut* and *sam*: as,

Uvvellai, samvellai.

## RUDER VAH. (42.)

For the final of the root *rud* (*rudir*), 'to weep,' *va* is substituted: as, Ruvai, 'he weeps.'

## UDO VIJAH. (43.)

For the final of the root *vij*, preceded by *ut*, *va* is substituted: as, Uvvivai, 'he trembles.'

## VRIDHER DHAH. (44.)

For the final of the root *vridh* (*vridhu*), 'to increase,' *dha* is substituted: as, Vaddhai, 'he increases.'

## HANTER MMAH. (45.)

*Mma* is substituted for the final of the root *han* (*hana*), 'to strike': as, Hammai, 'he strikes.'

## RUSHĀDĪNĀM DĪRGHATĀ. (46.)

In the roots *rush*, etc., the vowel is lengthened: as, Rúsai, túsai, súsai, for *rushyati*, 'he is angry'; *tushyati*, 'he is pleased'; *śushyati*, 'he dries.'

## CHCHO VRAJANṚITYOH. (47.)

*Chcha* is substituted for the final of the roots *vraj* (*vraja*), 'to go,' and *nrit* (*nriti*), 'to dance': as,

Vachchai, 'he goes'; nachchai, 'he dances.'<sup>1</sup>

## YUDHIBUDHYOR JHAH. (48.)

*Jha* is substituted for the final of the roots *yudh*, 'to fight,' and *budh*, 'to know': as,

Jujjhai, 'he fights'; vujjhai, 'he knows.'

## RUDHER NDHAMBHAU. (49.)

*Ndha* and *mbha* are substituted for the final of *rudh* (*rudhir*), 'to hinder': as,

Rundhai, rumbhai, 'he hinders.'

## MRIDO LAH. (50.)

*La* is substituted for the final of the root *mrid* (*mrida*), 'to grind': as, Malai, 'he grinds.'

<sup>1</sup> *Nachchanam* = *nartanam*; Śak. (Williams'), p. 165, 1.

## ŚADLRIPATYOR DAH. (51.)

*Da* is substituted for the final of the roots *śad* (*śadlri*), 'to decay,' and *pat* (*patlri*), 'to fall': as,

Sadaï, 'he decays'; padaï, 'he falls.'

## ŚAKÁDÍNÁM DWITWAM. (52.)

The final of the roots *śak* (*śaklri*), etc., is doubled: as,

Sakkai, <sup>1</sup> laggai, for *śaknoti*, 'he is able,' lagati, 'he adheres.'

## SPHUTICHALYOR VÁ. (53.)

The final of the roots *sphut* (*sphuṭa*), 'to blossom,' and *chal* (*chala*), 'to tremble,' is optionally doubled: as,

Phuttai or phudai (the *t*, when it is not doubled, becoming *ḍ* by ii. 20); challai or chalai.

## PRÁDER MÍLAH. (54.)

The final of the root *míl* (*míla*), 'to wink,' is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

Pamillai, pamilai.<sup>2</sup>

## BHUJÁDÍNÁM KTWÁTUMUNTAVYESHU LOPAH. (55.)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktwá*, *tumun*, and *tavya* follow: thus from *bhuj* we have

Bhottúna, bhottum, bhottavvam; for *bhuktwá*, 'having eaten,' bhoktum, 'to eat,' bhoktavyam, 'to be eaten.'—Similarly from *vid*, 'to know,' vettúna, vettum, vettavvam; and from *rud*, 'to weep,' rottúna, rottum, rottavvam.<sup>3</sup>

## ŚRUHUIJILÚDHUVÁM ṄO 'NTYE HRASWAH. (56.)

At the end of the roots *śru*, 'to hear,' *hu*, 'to offer,' *ji*, 'to conquer,' *lú* (*lún*), 'to cut,' *dhú* (*dhún*), 'to shake,' *ṅa* is to be employed, and the preceding long vowel is to be shortened: as,

Sunai, hunai, jinai, lunai, dhunai.

## BHÁVAKARMAṄOR VVAŚCHA. (57.)

<sup>1</sup> Cf. *sakkanomi* = *śaknomi*; Śak. (Williams'), p. 108, 2.

<sup>2</sup> Some of the MSS. seem to take *práder* as equal to *pra-púrcasya*, but cf. viii. 3. The Prák. Sanj. agrees with the text, and also gives examples with *pra* and *ut*, adding *míla iti kim*, *mílaï*.

<sup>3</sup> If the above be the correct text (and it is also found in the Pr. Sanj.) *túna* as well as *úna* will be the Prákṛit equiv. for *ktwá*; cf. iv. 23, transl. note. The Pr. Sanj. (which always has *túna* = *ktwá*) explains the *tt* by iii. 58.

At the end of these roots, when the passive<sup>1</sup> is signified, *vva* is to be employed; but *na* may also be used, as we infer from the *cha* in the Súra: as,

Suvvaï or sunijjaï [vii. 8]; huvvaï or hunijjaï; jivvaï or jinijjaï; luvvaï or lunijjaï; dhuvvaï or dhunijjaï.

Srúyate, 'it is heard'; húyate, 'it is offered'; jíyate, 'it is conquered,' etc.

GAMÁDÍNÁM DWITWAM VÁ. (58.)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (*cf.* vii. 9.): as,

Gammaï, gamijjaï; rammaï, ramijjaï; hassaï, hasijjaï.

Gamyate, 'it is gone'; ramyate, 'it is played'; hasyate, 'it is laughed.'

LIHER LIJJHAH. (59.)

*Lijha* is substituted for the root *lih* (*liha*), 'to lick,' in the sense of the passive: as,

Lijhaï, 'it is licked.'

HRIKROR HÍRAKÍRAU. (60.)

For the roots *hri* and *kri*, *hira* and *kira* are severally substituted in the sense of the passive: as,

Híraï, 'it is seized'; kíraï, 'it is done.'

GRAHER DÍRGHO VÁ. (61.)

A long vowel is optionally substituted for the short *a* in the root *grah*, in the sense of the passive: as,

Gáhijjaï or gahijjaï, 'it is seized.'

KTENA DIṆṆÁDAYAH. (62.)

*Diṇṇa*, etc., are used as irregular forms for some participles with the affix *kta*: thus,

Dá (dudán), 'to give,' diṇṇa, 'given'; rud (rudir), 'to weep,' runṇam, 'wept'; tras (trasi) 'to fear,' hittham, 'alarmed'; dah (daha), 'to burn,' dadḍham, 'burned'; ranj (ranji), 'to be attached to,' rattam (?), 'attached to.'

KHIDER VISÚRAH.<sup>2</sup> (63.)

For the root *khid* (*khida*), 'to be distressed,' *visúra* is substituted: as,

Virahena visúraï válá, 'the maiden is distressed by the absence (of her beloved).'

KRUDHER JÚRAH. (64.)

<sup>1</sup> *Karman* = our passive; *bháva* is the impersonal passive of a neuter verb.

<sup>2</sup> W continues to refer the remaining Sútras to the passive, but the Adhikára of Sút. 57 ended, no doubt, at Sút. 62.



For *krudh* (*krudha*), 'to be angry,' *júra* is substituted: as,  
Júrai, 'he is angry.'

CHARCHEŚ CHAMPAH. (65.)

For *charch* (*charcha*), 'to study,' *champa* is substituted: as,  
Champai, 'he studies.'

TRASER VAJJAH. (66.)

For *tras* (*trasi*), 'to fear,' *vajja* is substituted: as,  
Vajjai, 'he fears.'

MRIJER LUBHASUPAU. (67.)

For *mrij* (*mriju*), 'to cleanse,' *lubha* and *supa* are substituted: as,  
Lubhai or supai, 'he cleanses.'

VUTTAKHUPPAU MASJEH. (68.)

For *masj* (*tumasjo*) 'to be immersed,' *vutta* (?) and *khuppa* are substituted: as,

Vuttai, khuppai, 'he is immersed.'

DRÍSEH PULĀṆĪAKKA AVAKKHĀH.<sup>1</sup> (69.)

For the root *drīś* (*drīśir*), 'to see,' *pulaa*, *niakka*, and *avakkha* are substituted: as,

Pulaai, niakkaai, avakkhai, 'he sees.'

ŚAKES TARAVAATÍRĀH. (70.)

For the root *śak* (*śaktri*) 'to be able,' *tara*, *vaa*, and *tira* are substituted: as,  
Tarai, vaai, tirai, 'he is able.'

ŚESHĀNĀM ADANTATĀ. (71.)

The Anubandhas of the remaining roots are elided, and the roots themselves considered as ending in short *a*: thus,

Bhram (*bhramu*), 'to wander,' *bhamai*, 'he wanders'; *chub* (*chubi*), 'to kiss,' *chumvai*, 'he kisses.'

<sup>1</sup> The Prák. Sanj. reads this Sút., "Dríseh pulaa-niachchha-avakkha-sachchaváh;" the Sanksh. Sára has a Sútra, given by Delius (Rad. Prák.) "Dríseh pulaa-[Cod. -naa]-niachchha-avakkha-[Cod. -jjha]-sachchava-pekkháh;" so that no doubt we should correct Vararuchi's *niakka* to *niachchha*, which is probably meant in the ex. of v. 2 [cf. p. 142]. In the 'Mahávira-charita' (Trithen's ed.) we twice find the form *puloa* [p. 99, 3, *puloanto chittihadi*; p. 100, 10, *asoavanidsammuham puloedi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch. gives the forms *niachchha*, *pechchha*, *avayachchha*, *avayajjha*, *vajja*, *sachchava*, *dekkha*, *oakkha*, *avakkha*, *avaakkha*, *puloa*, *pulaa*, *nia*, *avaása*, *pása*.

## SECTION THE NINTH.

NIPÁTÁH.<sup>1</sup> (1.)

This Section will treat of particles [*nipátáh*], following the method of the Sanskrit grammarians.

## HUM DÁNAPRICHCHĀNIRDHĀRANESHU. (2.)

*Hum* is a particle used in the sense of giving, asking, or speaking emphatically : as,

*Hum* geṅha appaṇo jíam, 'Go, take your life'; *Hum* sáhusu sabbhávam, 'Wish good to the good' (?); *Hum* huvasu tunhikko, 'Come, be quiet.'

## VIA VEA AVADHĀRANE. (3.)

*Via* and *vea* are used in the sense of asseveration : as, *Evam via*, *evam vea*, 'So, certainly.'<sup>2</sup>

## O SÚCHANÁPAŚCHĀTTÁPAVIKALPESHU. (4.)

*O* is used in the sense of indication, remorse and indecision ; for examples the Comment. refers us to the *Gátháh*, or poems written in Prákrit.<sup>3</sup>

## IRAKIRAKILÁ ANÍŚCHITÁKHYÁNE. (5.)

*Ira*, *kira*, and *kila* are used in doubtful assertion : as, *Pekkha ira tena hado*, 'See, he was possibly killed by him.'

## HUM KKHU NIŚCHAYAVITARKASAMBHÁVANESHU. (6.)

*Hum* and *kkhu* are used in the sense of resolution, doubt, or reflection : as,

<sup>1</sup> As this Section treats only of interjections, etc., I have not translated all the examples in full.

<sup>2</sup> See Lass. App., p. 189.

<sup>3</sup> The Prákrit of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Máháráshtrí in xii. 32. The Śaurasení is the form employed in prose.

Hum rakkhaso, 'What! is it a Rákshasa?'

NAVARAH KEVALE. (7.)

*Navara* is used in the sense of 'only': as,  
Navara<sup>1</sup> annam, 'Only boiled rice.'

ÁNANTARYE NAVARI. (8.)

*Navari* is used in the sense of immediate sequence, 'Then.'

KIÑO PRAŚNE. (9.)

*Kino* is used in the sense of a question: as,  
Kino duvvasi, 'Why are you agitated?'

AVVO DUHKHASÚCHANÁSAMBHÁVANESHU. (10.)

*Avvo* is used in the sense of distress, indication, or reflection: as,  
Avvo kajjalarasaranjehim achchhíhim, 'Alas! (I am undone) by those eyes tinged with collyrium,' etc.

ALÁHI NIVÁRAṆE. (11.)

*Aláhi* is used in the sense of opposition: as,  
Aláhi kalahalesena, 'Enough of this petty quarrelling.'

AĪ VALE SAMBHÁSHANE. (12.)

*Ai* and *vale* are used in the sense of addressing a person: as,  
Aī múlam pasúsai, 'Is the root dried up?' Vale kim kalesi avale, 'Come maiden, what are you thinking of?'

NAVI VAIPARÍTYE. (13.)

*Navi* is used in the sense of contrariety: as,  
Navi taha pahasai vála, 'Not even the maiden smiles.'<sup>2</sup>

SÚ KUTSÁYÁM. (14.)

*Sú* is used in the sense of censure: as,  
Sú sivino, 'Sleep! for shame!'

RE ARE HIRE SAMBHÁSHAṆARATIKALAHÁKSHEPESHU. (15.)

<sup>1</sup> Perhaps this should be *navaram*; cf. Ratnávalí, p. 26, 12, 'Saranam navaram ekam.' Cf. Lenz, *Urvasí*, App. p. 15.

<sup>2</sup> *Navi* = *nápi*, 'not even,' ['*nedum*,' Lass. p. 370]; the MSS. explain it by *viparítam* in the sense of perverse or contrary to one's expectation.

*Re*, *are*, and *hire* are used in the sense of addressing a person, or of delight, or quarrelling : as,

Re má karehi, 'Oh! do not do it!' etc.

MMIVAMIVAVIÁ IVÁRTHE. (16.)

*Mmiva*, *miva*, and *via* are used in the sense of *iva*, 'like': as,  
Gañam mmiva, (miva, or via,) kasaṇam, 'Black like the sky.'

[AJJA ÁMANTRANE.] (17.)

*Ajja* is used in the sense of courteous address : as,

Ajja mahānuháva kim karesi, 'What art thou doing, oh illustrious one?'<sup>1</sup>

ŚESHAH SANSKRITÁT. (18.)

The remainder [*i.e.*, all that has not been treated of], whether rules for letters, genders, *taddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prákṛit assumes this as its basis); they are omitted here from fear of swelling the treatise beyond its proper size.

---

<sup>1</sup> This Sút. is doubtful, being only found in four MSS. In the ex. given, *ajja* might be for *árya*.

## SECTION THE TENTH.

## PAIŚÁCHÍ. (1.)

The Paiśáchí is the dialect of the Piśáchas,<sup>1</sup> or 'goblins,' which (like the other dialects) is explained in this section by definitions and examples.

## PRAKṚITIH ŚĀURASENÍ. (2.)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the Śaurasení (or the Prákṛit dialect peculiar to prose; *cf.* xii. 1).

## VARGĀṆĀM TRITÍYACHATURTHAYOR AYUJOR ANÁDYOR ÁDYAU. (3.)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gh*; *ch* for *j*, and *chh* for *jh*, etc.]: as,

Gakanam, mekho, ráchá, nichchharo,<sup>2</sup> etc.

Gaganam, 'the sky'; meghah, 'a cloud'; rájá, 'a king'; nirjharah, 'a cascade,' etc.

## IVASYA PIVAH. (4.)

*Piva* is used for *iva*, 'like : ' as,

Kamalam piva mukham, 'A face like a lotus.'

## ṄO NAH. (5.)

*Ṅ* is used for *n* : as,

Taluní for taruṇí, 'a girl.'

<sup>1</sup> I know of no instances of this dialect in any of the plays; the Rákshasas who are introduced in the Venísamliára speak a kind of *Arddhamághí* [*cf.* Lass. p. 411], without the two peculiar features of the Paiśáchí, the dental nasal, and the substitution of hard for soft consonants.

<sup>2</sup> This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

## SHTASYA SATAH. (6.)

*Sata* is used for *sh̄ta* : as,

Kasaṭam mama vaṭṭai, 'It is my sorrow.'

## SNASYA SANAH. (7.)

*Sana* is used for *sna* : as,

Sanánam for snánam, 'bathing.'

## RYASYA RIAH. (8.)

*Ria* is used for *rya* : as,

Bháriá for bháryá, 'a wife.'

## JNASYA NJAH. (9.)

*Nj* is used for *jñ* : as,

Vinjáto, for vijñáto, 'known.'

## KANYÁYÁM NYASYA. (10.)

*Nj* is substituted for *ny* in the word *kanyá*, 'a girl : ' as,

Kanjá.

## JJA CHCHA. (11.)

*Chch* is used for the *jj*, which in the Śaurasení dialect is substituted for *ry* [cf. iii. 17] : as,

Kachcham for káryam, 'to be done.'

## RÁJNO RÁCHI TÁNASINASHU VÁ. (12.)

*Ráchi* is optionally used for *rájan*, 'a king,' before the case-affixes of the instr., abl., gen., and loc. singular : as, instr., *ráchiná* or *ranjá* ; abl. and gen. *ráchino* or *ranjo* ; loc., *ráchini* or *ranji*. 'Why do we specify these cases?' Because we have in nom. sing., *ráchá*, acc. sing., *ráchánam*, and acc. plur. *ranjo* by Sútras 3, 9.

## KTWAS TÚNAM. (13.)

*Túnam* is used for *ktwá*, the affix of the indecl. past participle : as,

Dátúnam for datwá, 'having given,' etc.

## HRIDAYASYA HITAAKAM. (14.)

*Hitaaka* is used for the word *hridaya*, 'the heart : ' as,

Hitaakam harasi me taluni, 'Maiden, thou ravishest my heart.'

## SECTION THE ELEVENTH.

## MÁGADHÍ. (1.)

The Mágadhí is the dialect of the Mágadhas, and it is here explained by definitions and examples.

## PRAKRITIH ŚĀURASENÍ. (2.)

The original of this dialect is the Śaurasení.

## SHASOH ŚĀH. (3.)

Ś is substituted for *sh* and *s*: as,

Máśe, viláśe, for máshah, 'a bean,' and vilásah, 'coquetry' [for the final *e*, cf. S. 10].

## JO YAH. (4.)

*Y* is substituted for *j*: as,

Yáyade for jáyate, 'he is born.' [For the *d*, cf. xii. 3.]

CHAVARGASYĀSPRĪŚHTATĀ<sup>1</sup> TATHOCHCHĀRAṆAH. (5.)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprīśhtatā*).

---

<sup>1</sup> This Sūtra is very unintelligible as it stands in the MSS. with *spashtatā*, and Lassen's conjecture of *aspashtatā* does not seem satisfactory; the above is merely given as a conjectural emendation. The *ábhyantara-prayatna*, or internal effort in the utterance of the palatals is properly *sprīśhta*, because the organs of utterance are 'in contact'; but in that of the semi-vowels (of which *y* corresponds to the palatals) it is *ishat-sprīśhta*, because here they but slightly touch; which I suppose to be meant by the Sanksh. Sára's "*Yapachavargayuktā manáguchcharyáh.*" *Asprīśhta* properly refers to the vowels, but may here perhaps mean simply *ishat-sprīśhta*. In any case, the rule seems to refer to niceties of pronunciation. If the palatals really had this feeble sound, of course the aspirates *chh* and *jh* lose the additional letter which is prefixed to them in the proper Prákrit [cf. Lass. p. 397.]

HRIDAYASYA HAḌAKKAH. (6.)

*Haḍakka* is substituted for *hridaya*, 'the heart : ' as,  
Haḍakke álale mama, 'respect in my heart' (?).

RYARJAYOR YYAH. (7.)

*Yy* is substituted for *ry* and *rj* : as,  
Kayye, duyane for *káryam*, 'to be done,' *durjanah*, 'wicked.'

KSHASYA SKAH. (8.)

*Sk* is substituted for *ksh* : as,  
Laskaśe, daske for *rákshasah*, 'a demon,' *dakshah*, 'clever.'

ASMADAS SAU HAKE HAGE AHAKE. (9.)

For *asmad*, 'I,' followed by the nom. affix *su*, *hake*, *hage* and *ahake* are substituted : as,

Hake, hage, or ahake bhaṇámi, 'I speak.'

ATA IDETAU LUKCHA. (10.)

*Su* is continued from Sút. 9. When *su* follows a noun ending in *a*, *i* and *e* are substituted; elision of the affix is also optionally allowed : as,

Eśi láá, eśe puliśe, eśa puliśa for *esha rájá*, 'this king,' *esha purushah*, 'this man.'

KTÁNTÁD UŚCHA. (11.)

*U* is substituted when the affix *su* follows a word ending with the affix *kta*; and also (as we infer from the *cha* of the Sút.) we may optionally use the *i* or *e* of the preceding Sút., or even elide the affix : as,

Hasidu or haśidi, haśide, haśida, for *hasitah*, 'smiling.'

ÑASO HO VÁ DÍRGHATWAMCHA. (12.)

*Ha* is optionally substituted for *ñas*, the affix of the gen. sing., and at the same time the preceding vowel is lengthened : as,

Puliśáha or puliśáśsa dhane for *purushasya dhanam*, 'the man's wealth.'

ADÍRGHAS SAMBUDDHAU. (13.)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened : as,

Puliśá ágachcha, 'Approach, oh man.'—'Why do we say in the sense of the vocative?' Compare *Vamhaṇáśsa dhane*, 'the bráhman's wealth.'

CHITTHASYA CHISHTHAH. (14.)

*Chishtha* is the Mágadhí substitution for *chittha*, the Śaurasení form of



*shthá*, 'to stand : as,

Puliśe chishthadi, 'the man stands.'

KRINMRINGAMÁM KTASYA DAH. (15.)

*Da* is substituted for the affix *kta* in the verbs *kri* (*dukriṅ*), 'to do,' *mri* (*mriṅ*), 'to die,' *gam* (*gamri*), 'to go :' as,

Kade, made, gade for *kṛitah*, 'done'; *mṛitah*, 'dead'; *gatah*, 'gone.'

KTWO DÁNIH. (16.)

*Dáni* is substituted for the affix *ktwá* : as,

Śahidáni gade, 'after having borne it, he went;' *karidáni áade*, 'after having done it, he came.'

ŚRIGÁLASYA ŚIÁLÁŚIÁLEŚIÁLAKÁH. (17.)

For *śrigála*, 'a jackal,' we have these three substitutes :

Śiálá, śiále, śiálake.

[As the Mágadhí dialect is of considerable interest, I have added the following abridgement of Hema-chandra's corresponding Sútras : which immediately follow those on the Śaurasení : Cf. App. C.

287. *Ata et sau punsi mágadhyám* [cf. Var. xi. 10].

288. *Rasor lásau* [cf. Var. xi. 3].

289. *Shasoh samyoge so 'grishme*, with Comm., 'the dental *s* is substituted for *s* and *sh* in a conjunct, except in the word *grishma* (thus revoking the rule corresponding to Vararuchi, iii. 1) : as, *hastí*, *śuskam*, *kastam* [sic]; but *gimha* = *grishma*.

290. *Itashthayoh stuh*. 'The cerebral *t* joined to the dental *s*, is used for *tt* and *shth* : as, *bhastá* for *bhattá*, *kaste* for *kashtham*, *śustu* for *sushthu*.'<sup>1</sup>

291. *Stharthayoh stah*; with ex. *wastide* [*upasthita*], *astavatí* [*arthavati?*]. [The writing of *rtha* in the MSS. is doubtful.]

292. *Jadyayám yah*. 'Y is substituted for *j* and *dy*, and an initial *y* does not become *j* [cf. Var. ii. 31] : as, *yánádi*, *viyyá*, etc.

<sup>1</sup> This remarkable Sútra is borne out by the MSS. of the Mrichchhakatika [cf. Stenzler, preface], which however have the palatal sibilant; but in Prinsep's Girnar Inscription [Bengal As. Soc. Journal, vol. vii. p. 278] we find the dental as above.

293. *Nya-nya-ñā-ñjām ñjah.*
294. *Vrajer jah*; with ex. *vanjadi = vrajati*, 'he goes.'
295. *Chhasya ścho 'nūdan*; with ex., *gāscha [gachcha]*, *puśchadi [prichchhati]*.
296. *Kshasya skah.* [cf. Var. xi. 8; the *ska* is here written with the *jihwámūliya*.]
297. *Skah preksháchakshoh* [this *ska* is not written with the *jihwámūliya*]; with ex. *peskadi = prekshate*, and *áchaskadi = áchakshate*.
298. *Tishthás chishthah*;<sup>1</sup> with ex. *chishthadi* [cf. Var. xi. 14].
299. *Avarṇád vá ṇaso dāhah*<sup>2</sup> [cf. Var. xi. 12].
300. *Ámo dáha vá*; with ex. *śayanāha* or *śayanānam*.
301. *Aham-vayamor hage* [cf. Var. xi. 9].
302. *Śesham saurasenivat* [cf. Var. xi. 2].

<sup>1</sup> One MS. has *shta* for *shtha*.

<sup>2</sup> This *d* is merely an 'it' or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it; cf. Pāṇini, vi., 4, 143. Vararuchi never uses this sign.

## SECTION THE TWELFTH.

[The twelfth Section treats of the Śaurasenī dialect, or that modification of the Māhārāshṭrī (or Prākṛit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhāmaha's commentary on this Section, many of Vararuchi's Sūtras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; *cf.* Lass. App., pp. 49—58.]

(3.) This is clearly explained in Hema-ch. 260, 267.

(4.) *Vāvado* = *vyāpṛitah*.

(5.) *Pudo* or *puḍḍah* = *putrah*.

(6.) *Giddho* = *gridhrah*.

(8.) The Māhārāshṭrī forms, by iii. 5, are *savvajjo*, etc., while the prose forms by this Sūt. are *savvanṇo*, etc.

(9.) *Ia* is the proper prose form of the indecl. part.; *cf.* Hema-ch. 271.

(10.) *Kadua*, *gadua* = *kṛitwá*, *gatwá*; *cf.* Hema-ch. 272.

(11.) This allows such a form as *vanāni* for the neuter nom. or acc. plural, as well as the Māhār. *vanāi* [v. 26].

(12.) *Cf.* Hema-ch. 269.

(13.) *Bhavissadi*, *havissadi*, *huvissadi* are the common prose forms of the future of *bhú*, not the contracted forms *hossam*, *hohimi*, etc.

(14.) *De* is used for the root *dá*, as *dedi* = *dadāti*; but *daïssam* = fut. *dásyāmi*.

(15.) *Kara* is the prose substitute for *kṛi*; *kuna* [viii. 13] is restricted to verse.

(16.) *Chit̥ṭha* = *sh̥thá*, as *chit̥ṭhadi* [cf. vi. 63, xi. 14].

(17.) *Sumara* is the prose form for *sm̥ri*; the other form in viii. 18 is poetical.

(18.) Cf. v. 14, Var. Lect.

(19, 20.) These are conjectural. “*Achchha* is used in prose for the root *as*, ‘to be:’ as, *achchhāmi* = *asmi*.” Lassen (p. 346) quotes from the Sanksh. Sára *achchhāi*, *achchhanti*, *achchhattha* or *achchhaha*. “*Atthi* is used in prose for the root *as*, ‘to be,’ with the personal affix *tip*, i.e., *asti*.”

(21.) This is conjectural; cf. Lass. App., p. 56, and Sanksh. Sára, 15. If correct, it would imply that *ssam* is optionally substituted for the affix of the first [third] person sing. of the future, and also that the previous vowel may be lengthened: as, *Karissam* or *karísam*, for *karishyāmi*.

(22.) *Itthi* is the prose form for *strí*, ‘a woman.’

(25.) This allows the form *vaam*, ‘we,’ as well as the *amhe* of vi. 43.

(26.) If we adopt Lassen’s first conjecture *neh ssitthau*, this will refer to vi. 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (*as*, *tahim*, etc.) is also found in prose, Lassen proposes a second conject., *neh ssihittháh*; but as this rule only refers to vi. 2, and *him* would still remain by virtue of vi. 7, *neh ssitthau* is no doubt the true reading.

(27.) The *átmanepada* affixes are not used in prose; cf. Lass. p. 380.

(28.) This Sút. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Máhár. by vii. 34.

(29.) This seems to imply that *e* may be used for the first person of the imperative or potential [cf. Lass. App.] as *bhave* for *bhaveyam*, but this is very doubtful. The *cha* would imply that the common form [vii. 18?] may be also used.

(30.) Cf. iii. 18.

(31.) If Lassen’s conjecture is correct, the forms of ii. 35 are not used in prose.

(32.) This Sút. is important, as fixing the name of the principal Prákr̥it dialect, with which the Śaurasení so nearly agrees. All the rules, therefore, of Sections i.—ix. equally apply to the prose or the poetical Prákr̥it, with the exception of the points mentioned in this Section.

## APPENDIX D.

ON PAGE 132 (III. 58).

It has been stated in the little Introduction to Prākṛit Grammar prefixed to this work, that Prof. Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (a) if the long vowel be retained, one of the consonants is elided, and (b) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 139-144). There can be no doubt that these are continually confirmed by the later Prākṛit; but how are we to account for the fact, that Vararuchi nowhere states them in his Sūtras? The MS. W has indeed a spurious Sūtra, *Samyoga-pūrvo hraswah*, (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prākṛita Sanjīvanī, an elaborate commentary on Vararuchi (for an account of which, see preface), never recognises it, even in explaining such a change as that of 'áscharya' to 'achchhera' (see note, p. 109). Bhámaha resorts to an artifice to include a partial application of (b) in i. 17; and the Sanksh. Sára allows (b) in its 190th rule, '(dirghah) ad id ul lupta-vyanjane.' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Páda i. Sút. 42) *Lupta-ya-ra-va-śa-sha-sám śa-sha-sám dirghah*;—'wherever a *y, r, v, ś, sh* or *s* is elided, which precedes or follows an *ś, sh, or s*, the preceding vowel is lengthened: as, *Pásai, siso, áso, púso*, etc., for *Pásyati, śishya, áswa, pushya*, etc.'—(Páda ii. Sút. 90) *Na dirghánuswárát* (which follows a Sút. corresponding to Var. iii. 50, *q.v.*); 'the doubling previously enjoined [*cf.* Var. iii. 50] is forbidden after a long vowel or an anuswára [for the latter, *cf.* Var. iii. 56], whether these have been introduced by previous rules [*lákshanika*] or are the original letters of the word [*alákshanika*]; as *nísáso* for *nīśwása* (where the *i* is lengthened by Hema-chandra's rule quoted above); *ísaro* for *íswara* (where the *i* is originally

long), and similarly *pháso*, *pásam* for *sparśa* and *párśva*,’ etc. Bhámaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it : but surely if Vararuchi had intended this rule to exercise such a wide influence, he would have expressed himself more clearly, and would have specified the class by a better denomination than *sevádi*, as he had before done in a similar case in i. 20 by *tundu-rúpeshu*, which at once defines the class of words to which it applies ; see Comment., *ad locum*. Nor is there any reason, if such a principle had been recognised by him, for his inserting such a Sútra as viii. 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prákrit, and only became fully recognised in later times ?

## APPENDIX E.

## HEMACHANDRA'S SÚTRAS ON VOWELS IN SANDHI.

(Cf. Var. iv. 1),

(Páda i. Sútras 3—9).

[As Vararuchi is defective in this part of Prákṛit Grammar, the following Sútras from Hema-chandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskr̥it explanations. Prof. Lassen has discovered many of these rules by induction from the instances in the plays; cf. Inst., pp. 167-9.]

3. *Dirgha-hraswau mitho vṛittau.*—Vṛittau samáse swaránám dírgha-hraswau bahulam bhavatah, mithah parasparam; hraswasya dírghah; (*antarvedih*) *antáveí*; kwachin na bhavati, 'juvāiano;' kwachid vikalpah, (*pati-griham*) *paíharam paíharam*, etc.: dírghasya hraswah [examples obscure in MSS.]—kwachid vikalpah, *jáünaadam jáünaadam, ñaisottam ñaisottam, vahumuham vahumuham* [cf. note, p. 135].

4. *Padayoh sandhir vá.*—Sanskritoktah sandhih sarvah prákr̥ite padayor vyavasthitavibháshayá bhavati; *vásesi vása isi* [= *vyása rishih?*]; *visamádo visamádo* [explained in marg. by *vishamátapah*], etc.—Padayor iti kim? *páu, paí*, etc.—Bahuládhikárát<sup>1</sup> kwachid ekapade 'pi; *káhi, káhi*.

5. *Na yuvarñasyáswe.* Ivarñasya uvarñasya cha, aswe varñe pare [*i.e.*, followed by a different vowel], sandhir na bhavati. . . . . Aswa iti kim? Puhaviso [= *prithiví + ísa*].

6. *Edotoh sware.*—Ekára-okárayoh, sware pare, sandhir na bhavati.

7. *Swarasyodvṛitte.*—Vyanjana-sampṛiktah swaro, vyanjane lupte, yo 'vaśishyate, sa 'udvṛitta' iha uchyate [*i.e.*, a vowel, which has lost its original consonant by elision, is called *udvṛitta*]; swarasya, udvṛitte sware pare, sandhir na bhavati. [Cf. Lass. Inst., p. 170].

8. *Tyádeh.*—Tip-ádínám swarasya, sware pare, sandhir na bhavati; hoi iha = bhavati iha.

9. *Luk.*—Swarasya, sware pare, bahulam lug bhavati; *nisásúsásá = niswásochchhwásau* (*niswása + uchchhwása*). [Cf. note transl. p. 136.]

<sup>1</sup> For this, see Preface.

## INDEX OF PRÁKRIT WORDS

OCCURRING IN THE FOREGOING PAGES.<sup>1</sup>

## A. (अ)

Ai = ayi, ix. 12 (not *api*).Ansú = ásru, iv. 15 (for gender, *cf.* note p. 137).

Anso = ansah, iv. 14 = aśwah, iv. 15.

Akko = arkah, ii. 1. iii. 3.

Aggí = agnih (v. 14-18. vi. 60, 61.

Aggho = arghah, ii. 1.

Ankuso = ankuśah, ii. 43.

Anko = ankah, iv. 17.

Ankollo = ankoṭṭah, ii. 25 (Sans. 'ankolah'?)

Angulí = angurí, ii. 30.

Achchha = as (*root*), xii. 19 (*Śaur.*)?

Achchham = akshi, iv. 12, 20.

Achchhí = akshi, iii. 30. iv. 20.

Achchharian = áscharyam, xii. 30. (*Śaur.*)

Achchheram = áscharyam, i. 5. iii. 18, 40.

Ajaso = ayaśas, ii. 2.

Ajja = aho, ix. 17 (*árya or adya?*).

Ajjháo = adhyáyah, iii. 28.

Atṭhí = asthi (*neut.*), iii. 11, 51.Anuttanta, } = anuvartamána, iv. 5.  
Anuvattanta, }

Anṇahavaanam = anyathávachanam, i. 14.

Atulam = atulam, ii. 2.

Attá, attáno = átman, v. 46 (var. lect.)

Atto = ártah, iii. 24.

Atthi = asti, xii. 20 (*Śaur.*)?

Addhá, addháno = adhwá, v. 47.

Adhíro = adhírah, ii. 27.

Apáro = apárah, ii. 2.

Appá, appáno = átmá, iii. 48. v. 45, 46.

Appullam = átmíyam, iv. 25.

Amú = asau (*declined*), vi. 23.Ambam = amram, iii. 53 (*cf.* note transl.).

Amso = ansah, iv. 14.

<sup>1</sup> As this Index is intended to comprise chiefly the *useful* Prákrít words, I have not always inserted those Prákrít examples which only reproduce the Sanskrít forms unaltered; and also in cases of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prákrít form differs in gender from the Sanskrít, I have noticed the discrepancy.



Amha, }  
 Amhánam, } = asmákam, vi. 51.  
 Amhe, }  
 Amhe = vayam, asmán, vi. 43.  
 Amhehim, etc. = asmábhih, etc, vi.  
 47, 49, 53.  
 Ariho = arhah, iii. 62.  
 Are, *particle*, ix. 15.  
 Aláhi = alam, ix. 11.  
 Aliam = alíkam, i. 18.  
 Alhádo = áhládah, iii. 8.  
 Avakkhaï = paśyati, viii. 69.  
 Avajalam = apajalam, ii. 2.  
 Avaranho = aparáhnah, iii. 8.  
 Avari = upari, i. 22.  
 Avavásai = avakásate, viii. 35.  
 Avaváhaï = avagáhate, viii. 34.  
 Avaharaï = avaharati, iv. 13.  
 Avaháso = avahásah, iv. 21.  
 Avahovásam = ubhayapárśwam, iv.  
 33.  
 Avasariam = apasritam, iv. 21 (v.l.)  
 Avvo = aho, ix. 10 (*cf.* Lass. p. 369).  
 Asivam, asivvam = aśivam, iii. 58.  
 Asu, asum iv. 16 ; *see* ásu, *infra*.  
 Aso (or rather 'áso,' *cf.* i. 2) = aśwah,  
 iii. 58.  
 Assa, assim = asya, asmin, vi. 15-17.  
 Asso = aśwah, i. 2. iii. 58.  
 Aha = asau, adas, vi. 24.  
 Ahaam = aham, vi. 40.  
 Ahake = aham (*Mág.*), xi. 9.  
 Aham = aham, vi. 40.  
 Ahammi = aham, mám, vi. 41.  
 Ahijái = abhijátih, i. 2.  
 Ahimajjú = abhimanyuh, iii. 17.  
 Ahimunko = abhimuktah, iv. 15.

## Á. (आ)

Áado = ágatah, ii. 7.  
 Áidí = ákritih, ii. 7.  
 Áudí = ávritih, ii. 7.  
 Ánattí = ájnaptih, iii. 55.  
 Áná = ájná, iii. 55.  
 Ánálakkhambho, } = álánastambhah,  
 Ánálakhambho, } iii. 57. iv. 29.  
 Ádaro = ádarah, ii. 2.  
 Ápelo = ápídah, i. 19.  
 Ámelo = ápídah, ii. 16.  
 Ávatto = ávartah, iii. 24.  
 Ási = ásít, vii. 25.  
 Áso = aśwah, i. 2. (iii. 58?).  
 Ásu, asum = ásu (*conject.*) iv. 16.  
 Áhijái = abhijátih, i. 2.

## I. (इ)

Ia = iti, i. 14.  
 Iarassim, etc. = itarasmin, vi. 2.  
 Ingálo = angárah, i. 3. ii. 30.  
 Ingiajjo = ingitajnah, iii. 5.  
 Ingianno = ingitajnah, xii. 8. (*Śaur.*)  
 Inam }  
 Inam } = idam, vi. 18.  
 Idam }  
 Itthí = strí, xii. 22. (*Śaur.*)  
 Ima = idam (crude form), vi. 14,  
 15, 16.  
 Iminá, imena = anena, vi. 3, 14.  
 Imesim = eshám, ásám, vi. 4.  
 Isi (ísi?) = íshat, i. 3.  
 Isí = rishih, i. 28.  
 Issaro = íswarah, iii. 58.  
 Iha = idam (*loc. sing.*), vi. 16, 17.

## Í. ( ई )

Ísálú = írsháván, iv. 25.

Ísaro = íswarah, iii. 58.

## U. ( उ )

Ua, uaha = paśya, paśyata, i. 14  
(*cf.* transl. note).

Ukká = ulká, iii. 3.

Ukkero = utkarah, i. 5.

Ukkhaam, ukkhá- = utkhátam, i. 10.

Uchchhá = ukshá, iii. 30.

Uchchhitto = utkshiptah, iii. 30.

Uchchhú = ikshuh, i. 15. iii. 30.

Ujjuo = rijuh (rijukah), iii. 52.

Uttarijjam, } = uttaríyam, ii. 17.  
Uttaríam, }

Udú = rituh, i. 29. ii. 7.

Uddhumái = uddhamati, viii. 32.

Uppalam = utpalam, iii. 1.

Uppáo = utpátah, iii. 1.

Ubbhavaï = udbhavati, viii. 3.

Umbaram = udumbaram, iv. 2.

Umhá = ushmá, iii. 32.

Ulavo = ulapah, ii. 15.

Ulúhalaam = ulúkhalam, i. 21.

Uvvivaï = udvijate, viii. 43.

Uvvellai = udveshtate, viii. 41.

Uvasaggo = upasargah, ii. 15.

Ussavo = utsavah, iii. 42. (*cf.* v.l.)

Ussuo = utsukah, iii. 42.

## E. ( ए )

Ea = eva, iv. 5.

Eam = ekam, iii. 58 = evam, iv. 5.

Eáraha = ekádaśa, ii. 14, 44.

Ekkam = ekam, iii. 58.

Eñhim = idánim, iv. 33.

Ettiam, } = etávat, iv. 25, Comm.  
Eddaham, } (*cf.* App. B.)

Etto = etasmát, vi. 20, 21.

Ettha = etasmin, vi. 21 (or rather  
'atra'; *cf.* Lass. p. 129).

Edam = etad, enam, vi. 22.

Ediná, edeṇa = etena, vi. 3.

Edesim, } = eteshám, etásám, vi. 4.  
Edána, }  
Edánam, }

Erávano = airávatah, i. 35. ii. 11.

Eriso = ídriśah, i. 19, 31.

Evva = eva, iv. 5.

Eśa, eśi, eśe = eshah, xi. 10. (*Mág.*)

Esa, eso = eshah, vi. 19, 22.

## O. ( ओ )

Okkhalam = ulúkhalam, i. 21.

Ováhaï = avagáhate, viii. 34.

Ovásai = avakásate, viii. 35.

Osáriam = apasáritam, iv. 21.

Oháso = avahásah, iv. 21.

## K. ( क )

Kaam = kṛitam, i. 27. v. 23 (*cf.* note)

Kaiavo = kaitavah (?), i. 36.

Kaiá = kadá, vi. 8.

Kai = kapih, ii. 2.

Kaürao = kauravah, i. 42.

Kaiüsalo = kauśalam (?). i. 42.

Kachcham = káryam, x. 11. (*Paiś.*)

Kanjá = kanyá, x. 10. (*Paiś.*)

Kanjaá = kanyaká, xii. 7. (*Śaur.*)

- Kade = kṛitah, xi. 15. (*Mág.*)  
 Kadhai = kwathati, viii. 39.  
 Kadhoram = kathoram, ii. 24.  
 Kanaam = kanakam, ii. 42.  
 Kaniáro, kanni- = karnikárah, iii. 58.  
 Kannaúram, } = karnapúram, iv. 1.  
 Kannaüram, }  
 Kaneru = karenuh (*fem. only*) iv. 28.  
 Kanho = kṛishnah, iii. 33, 61.  
 Kattarí = kartarí, iii. 24.  
 Katto, kado = kasmát, vi. 9.  
 Kattha, kammi, etc. = kasmin, vi. 7.  
 Kadua = kṛitwá, xii. 10 (*Śaur.*); *cf.*  
 Hema-ch. App. C.  
 Kandotto = utpalam (*Sans. kandotah?*)  
 iv. 33.  
 Kamandho = kabandhah (*Sans. ka-*  
*mandhah?*), ii. 19.  
 Kammo = karman, iv. 6, 18.  
 Kamso = kansah, iv. 14. (note tr.)  
 Kayye = káryam, xi. 7. (*Mág.*)  
 Kara = kṛi (*dukrin*) viii. 13. xii. 15,  
 Karidáni = kṛitwá, xi. 16 (*Mág.*)  
 Karisa = kṛish (*root*), viii. 11.  
 Kariso = karíshah, i. 18.  
 Kalambo = kadambah, ii. 12.  
 Kalunam = karunam, ii. 30.  
 Kalháram = kahláram, iii. 8.  
 Kasatam = kashtam, x. 6. (*Paś.*)  
 Kasano = kṛishnah, iii. 61.  
 Kasáam = kasháyam, ii. 43.  
 Kaha, kaham = katham, iv. 16.  
 Kahim, etc. = kasmin, vi. 7, 8.  
 Ká = kṛi (*dukrin*), viii. 17.  
 Káúna = kṛitwá, iv. 23. viii. 17.  
 Kátúnam = kṛitwá, x. 13. (*Paś.*)  
 Kálásam, Káláa- = káláyasam, iv. 3.  
 Kása = kasya, vi. 5.  
 Káham = karishyámi, vii. 16.  
 Káhavano = kárshapanah, iii. 39.  
 Káhía = chakára, viii. 17; *cf.* vii. 24.  
 Káhe = kadá, vi. 8.  
 Kii = kṛitih, i. 28.  
 Kichchá = kṛityá, i. 28.  
 Kiná = kena, vi. 3.  
 Kinaï = krínáti, viii. 30.  
 Kino = kinnu, ix. 9.  
 Kittí = kírtih, iii. 24.  
 Kira, kila = kila, ix. 5.  
 Kiriá = kriyá, iii. 60.  
 Kiríto = kṛitah, iii. 62.  
 Kilanto = klántah, iii. 62.  
 Kilittham = klišhtam, iii. 60.  
 Kilesa = kleśah, iii. 62.  
 Kilittam = klriptam, i. 33.  
 Kivá = kṛipá, i. 28.  
 Kisaro = kṛíśarah, i. 28.  
 Kisí = kṛishih, i. 28.  
 Kissá = kasyáh, vi. 6.  
 Kía, kía, kíi, kíe, = kasyáh, vi. 6  
 (*cf.* v. 24, transl. note).  
 Kírai = kriyate, viii. 60.  
 Kíse = kasyáh, vi. 6.  
 Kualam, kuva- = kuvalayam, iv. 5.  
 Kukkeao = kauksheyakah, i. 44.  
 Kuchchí = kukshih, iii. 30.  
 Kuṇa = kṛi (*dukrin*), viii. 13.  
 Kumbhaáro, } = kumbhakárah,  
 Kumbháro, } iv. 1.  
 Kusumappaaro, } = kusumaprakarah,  
 Kusumapaaro, } iii. 57.  
 Kedhavo = kaitabhah, ii. 21, 29.  
 Kettiam, } = kiyat, iv. 25, Comm.  
 Keddaham, } *cf.* App. B.

Keriso = kídriśah, i. 19; *cf.* i. 31.  
 Keláso = kailásah, i. 35.  
 Kevat̄tao = kaivartakah, iii. 22.  
 Kesim = keshám, kásám, vi. 4.  
 Koṭṭimam = kuṭṭimam, i. 20.  
 Kotthuho = kaustubhah, i. 41. iii. 12.  
 Komuí = kaumudí, i. 41.  
 Kosambí = kauśambí, i. 41.  
 Kosalo = kauśalam (?), i. 42.  
 Kkhu = khalu, ix. 6.

### Kh. (ख)

Khaïam = kháditam, i. 10.  
 Khaggo = khaḍgah, iii. 1.  
 Khaṇam = kshaṇam, iii. 31.  
 Khado = khsatah, iii. 29.  
 Khando = skandah, iii. 29.  
 Khandho = skandhah, iii. 29.  
 Khamá = kshamá, iii. 31 = kshamá,  
 iii. 63.  
 Khambho = stambhah, iii. 14, 50.  
 Khaliam = skhalitam, iii. 1, 50.  
 Khá = khád (*root*), viii. 27.  
 Kháiam = kháditam, i. 10.  
 Khánú = sthánuh, iii. 15.  
 Khujjo = kubjah, ii. 34.  
 Khuppa = masj (*root*), viii. 68.  
 Khodao = sphoṭakah, iii. 16.

### G. (ग)

Gaá = gadá, ii. 2.  
 Gaüravam = gauravam, i. 43.  
 Gao = gajah, ii. 2.  
 Gaggaro = gadgadah, ii. 13.  
 Gachchham = gamishyámi, vii. 16.  
 Gade = gatah, xi. 15. (*Mág.*)

Gad̄do = gartah, iii. 25.  
 Gad̄daho = gardabhah, iii. 26.  
 Gadua = gatwá, xii. 10. (*Śaur.*)  
 Gabbhīnam = garbhitam, ii. 10.  
 Gammaï, }  
 Gamijjai, } = gamyate, vii. 9. viii. 58.  
 Gamíai, }  
 Gariho = garhah, iii. 62.  
 Garuam, } = guru, gurví, i. 22 (*cf.*  
 Garuí, } iii. 65).  
 Gahavaí = grihapatih, iv. 32.  
 Gahijjai, gáhi- = grihyate, viii. 61.  
 Gahiram = gabhíram, i. 18.  
 Gá, gáa = gai (*root*), viii. 25. 26.  
 Gáravam = gauravam, i. 43.  
 Gáhá = gáthá, ii. 27.  
 Giṭṭhí = grisṭih, i. 28.  
 Giddho = gridhrah, xii. 6 (*Śaur.*)?  
 Gimho = gríshmah, iii. 32.  
 Girá = gir, iv. 8.  
 Guṇṭhí = grisṭih, iv. 15.  
 Gujjhao = guhyakah, iii. 28.  
 Genha = grah (*root*), viii. 15 = gri-  
 hána, ix. 2.  
 Goṭṭhí = goshṭhí, iii. 1.  
 Golá = godávarí, iv. 33.

### Gh. (घ)

Ghaná = ghriṇá, i. 27.  
 Gharam = griham, iv. 32, 33.  
 Ghe, } = grah (*root*), viii. 16 (*cf.*  
 Ghet, } transl.).  
 Gheúna = grihítwá, iv. 23.  
 Ghattavvam = grahítavyam, viii. 16.  
 Ghattúna = grihítwá, viii. 16 (*cf.*  
 note, transl.).

Ghettúnam = gríhítwá, x. 13. (*Paiś.*)

Ghola = ghuna (*root*), viii. 6.

Ch. (च)

Chaitto = chaitrah, i. 36.

Chaitthí = chaturthí, i. 9.

Chaüddaha = chaturdaśa, ii. 14.

Chaüddahí = chaturdaśí, i. 9.

Chaḍu, cháḍu = chátu, i. 10.

Chatunham (chaüñham?) = chatur-  
nám, vi. 59.

Chattári, } = chatwárah, chaturah,  
Chattáro, } vi. 58:

Chandimá = chandriká, ii. 6.

Chando, chandro = chandrah, iii. 4.

Chamaram, chá- = chámaram, i. 10.

Champai = charchayati, viii. 65.

Chalai, challai = chalati, viii. 53.

Chalano = charañah, ii. 30.

Chátuliam = cháturyam, iv. 33.

Chitṭha = shṭhá, xii. 16 (*Śaur.*); *cf.*  
vi. 63. xi. 14.

Chinai = chinoti, viii. 29.

Chindham, } = chihnam, i. 12. iii.  
Chendham, } 34.

Chiládo = kirátah, ii. 30, 33.

Chishṭha = shṭhá, xi. 14. (*Mág.*)

Chihuro = chikurah, ii. 4.

Chumvai (-bai) = chumbati, viii. 71.

Chotthí, } = chaturthí, chaturdaśí,  
Choddahí, } i. 9; *cf.* ii. 44.

Choriam = chauryam, iii. 20.

Chh. (छ)

Chhatṭhí = shashṭhí, ii. 41.

Chhanam = kshanam (kshanah?),  
iii. 31.

Chhattavañño = saptaparnah, ii. 41.

Chhamá = kshamá, iii. 31.

Chhammuho = shanmukhah, ii. 41.

Chháram = ksháram, iii. 30.

Chhávaó = sávakah, ii. 41.

Chháhá, -í = chháyá, ii. 18. v. 24.

Chhindai = chhinatti, viii. 38.

Chhíram = kshíram, iii. 30.

Chhuam = kshutam, iii. 30.

Chhunno = kshunnah, iii. 30.

Chhuddho = kshubdhah, iii. 30.

Chhuram = kshurah (*masc.*) iii. 30.

Chhettam = kshetram, iii. 30.

J. (ज)

Jaá, jai = yadá, i. 11.

Jaiá, *etc.* = yadá, vi. 8.

Jaiñāaḍam, } = yamunátaṭam, iv. 1.  
Jaiñāaḍam, }

Jaüná = yamuná, ii. 3.

Jakkho = yakshah, ii. 31. iii. 29, 51.

Janjo = yajnah, xii. 7. (*Śaur.*)

Jaṭṭhí = yasṭih, ii. 31. (*cf. note, tr.*)

Jadharam = jaṭharam, ii. 24.

Janṇao = janakah, iii. 52.

Janno = yajnah, iii. 44.

Janhú = jahnuh, iii. 33.

Jatto, jado = yasmát, vi. 9.

Jampai = jalpati, viii. 24.

Jambháai = jṛimbhate, viii. 14.

Jammo = jamma, iii. 43. iv. 18.

Jaso = yaśas, ii. 31. iv. 6, 18.

Jaha, jahá = yathá, i. 10.

Jahano (-ñam?) = jaghanam (*neut.*),  
ii. 27.

Jahitṭhilo = yudhishṭhirah, i. 22.  
ii. 30.

Já = yávat, iv. 5.  
 Jána = jná (*root*), viii. 23.  
 Jámáuo = jámátrikah, i. 29.  
 Jámáá, -aro = jámátá, v. 35.  
 Jáva = yávat, iv. 5.  
 Jása = yasya, vi. 5.  
 Jáhe = yadá, vi. 8.  
 Jina = ji (*root*), viii. 56, 57.  
 Jina = yena, vi. 3.  
 Jivvai = jíyate, viii. 57 (*cf.* vii. 9).  
 Jissá, *etc.* = yasyáh, vi. 6.  
 Jíam = jívitam, ii. 2. iv. 5.  
 Jíi, jíe, *etc.* = yasyáh, vi. 6 (*cf.* v. 22).  
 Jía = jyá, iii. 66.  
 Jíviam = jívitam, iv. 5.  
 Jíhá = jihwá, i. 17. iii. 54.  
 Jujjhaï = yudhyate, viii. 48.  
 Juguchchá = jugupsá, iii. 40.  
 Juggam = yugmam, iii. 2.  
 Juvá, juváno = yuvá, v. 47.  
 Júra = krudh (*root*), viii. 64.  
 Jettiam, } = yávat, iv. 25 (*cf.* App.  
 Jeddaham, } B.)  
 Jevva = eva, xii. 23. (*Śaur.*)  
 Joggo = yogyah, iii. 2.  
 Jovanavanto = yauvanaván, iv. 25.  
 Jovvanam = yauvanam, i. 41. iii. 52.

### Jh. ( झ )

Jhá, jháa = dhyai (*root*), viii. 25, 26.  
 Jhijja = kshi (*root*), viii. 37.

### Th. ( ठ )

Thá, tháa = shthá (*root*), viii. 25, 26.  
 Thiam = sthitam, v. 13, 22.

### D. ( ड )

Dādo = daṇḍah, ii. 35 (*cf.* xii. 31).  
 Dasano = daśanah, ii. 35.  
 Dolá = dolá, ii. 35 (*cf.* xii. 31).

### N. ( ण )

Ṇaanam = nayanam, ii. 2.  
 Ṇaaram = nagaram, ii. 2.  
 Ṇaiggámo = nadígrámah, iii. 57.  
 Ṇaisotto = nadísrotas, iv. 1 (*cf.* iii. 52)  
 Ṇaí = nadí, ii. 42. v. 19-22, 29. vi. 60.  
 Ṇaígámo = nadígrámah, iii. 57.  
 Ṇaisotto = nadísrotas, iv. 1.  
 Ṇaulam = nakulam, ii. 2.  
 Ṇakkho = nakhah, iii. 58.  
 Ṇaggo = nagnah, iii. 2.  
 Ṇachchaï = nrityati, viii. 47.  
 Ṇaṭṭao, -í = nartakah, -kí, iii. 22.  
 Ṇado = natah, ii. 20.  
 Ṇavara = kevala, ix. 7.  
 Ṇavari, *particle*, ix. 8.  
 Ṇavi = na + api, ix. 16.  
 Ṇaham = nabhas, iv. 6, 19.  
 Ṇaho = nakhah, iii. 58.  
 Ṇáhalo = láhalah (?), ii. 40; *cf.*  
 var. lect. and note, transl.  
 Ṇiachchha (?) = drís, viii. 69; *cf.*  
 note, transl. and v. 2.  
 Ṇichcham = nityam, iii. 27.  
 Ṇijjharo = nirjharah, iii. 51.  
 Ṇiṭṭhuro = nishṭthurah, iii. 1.  
 Ṇidálam = lalátam (Sans. *nitálam*),  
 iv. 33.  
 Ṇiddá = nidrá, i. 12.  
 Ṇiddálú = nidráván, iv. 25.

Nippháo = nishpáyah, iii. 35.  
 Nimmánai = nirmáti, viii. 36.  
 Nivattaó = nivartakah, iii. 24.  
 Nivido = nividah, ii. 23.  
 Nivvudam = nirvritam, i. 29.  
 Nivvudí = nirvritih, ii. 7.  
 Nisadhó = nishadhah, ii. 28.  
 Nísá = níśá, ii. 43.  
 Nissáso = níśwásah, iii. 58.  
 Nihaso = nikashah, ii. 4.  
 Nihio, } = nihitah, iii. 58 (*cf.* iv.  
 Nihitto, } 33.  
 Nísáso = níśwásah, iii. 58.  
 Núnám, núná = núnám, iv. 16.  
 Neuram = núpúram, i. 26.  
 Neddam = nídam, i. 19. iii. 52.  
 Neddá = nidrá, i. 12.  
 Neho = snehah, iii. 1, 64.  
 No (*ne* var. lect.) = nah, vi. 44, 51.  
 Nomalliá = navamalliká, i. 7.  
 Nolla = nud (*root*), viii. 7.  
 Nhánam = snánám, iii. 33.

### T. ( त )

Taá, tai = tadá, i. 11.  
 Taánim = tadánim, i. 18.  
 Taiam = tritíyam, i. 18.  
 Tai, tae, etc. = twayá, twayi, vi. 30.  
 Taiá = tadá, vi. 8.  
 Taitto, etc. = twat, vi. 35.  
 Tam = tad, tam, vi. 22.  
 Tam = twam, vi. 26. twám (?), vi. 27.  
 Tansam = tryasram, iv. 15.  
 Tanam = trinam, i. 27.  
 Tanuí = tanví, iii. 65.  
 Tambam (?) = támram, iii. 53 (*cf.*  
 note, transl.)

Tambo = stambah, iii. 13.  
 Tarai, tírai = śaknoti, viii. 70.  
 Taláam = tadágah (*masc.*), ii. 23.  
 Talaventaam = talavrintakam, i. 10.  
 Taluní = taruní, x. 5 (*Paiś.*)  
 Taha, tahá = tathá, i. 10.  
 Tahí, -m = tasmin, tarhi, iv. 16. vi. 7.  
 Tá = távat, iv. 5.  
 Táriso = tádrishah, i. 31.  
 Tálaventaam = talavrintakam, i. 10.  
 Táva = távat, iv. 5, 6.  
 Tása = tasya, vi. 5, 11.  
 Táhe = tadá, vi. 8.  
 Tiná = tena, vi. 3.  
 Tinni = trayah, trin, vi. 56.  
 Tinham = tikshnam, iii. 33. = tra-  
 yánám, vi. 59.  
 Tissá, tíse, tíe, -á, etc. = tasyáh, vi. 6.  
 Tíhim, tísu = tribhíh, -shu, vi. 55, 60.  
 Tujjha, tumha, etc. = tava, vi. 31.  
 Tujjhe = yúyam, yushmán, vi. 28,  
 29. (*Yushmad* declined, vi. 26—39)  
 Tunhio, -hikko = túshnikah, iii. 58.  
 Tum, } = twam, twám, vi. 26, 27.  
 Tumam, }  
 Tumái = twayá, vi. 33.  
 Tumo, tuha = tava, vi. 31.  
 Turiam = twaritam, viii. 5.  
 Tuvara = twar (*root*), viii. 4.  
 Tuhaaddham, } = tavárdham, iv. 1.  
 Tuhaddham, }  
 Túram = túryam, iii. 18, 54.  
 Túsai = tushyati, viii. 46.  
 Te = te, vi. 22. = tava, twayá, vi. 32.  
 Tettiam, } = távat, iv. 25 (*cf.*  
 Teddham, } App. B.)  
 Teraha = trayodaśa, ii. 14, 44.

Teraho = trayodaśah, i. 5.  
 Teloam, } = trailokyam, i. 35.  
 Tellokkam, } iii. 58.  
 Tesim = teshám, tásám, vi. 4.  
 To, tatto = tasmát, vi. 10.  
 Tondam = tundah (*masc.*), i. 20.  
 Tti = iti, i. 14 (*cf.* App. A, 27.)

Th. ( थ )

Thavao = stavakah, iii. 12, 50.  
 Thánú = sthánuh (*Śiva*), iii. 15.  
 Thimpa = trip (*root*), viii. 22.  
 Thuí = stutih, iii. 12.

D. ( ढ )

Daichcho = daityah, i. 36.  
 Daivam = daivam, i. 37. iii, 58.  
 Daïssam = dásyámi, xii. 14. (*Śaur.*)  
 Dansanam = darśanam, iv. 15.  
 Dachchham = drakshyámi, vii. 16.  
 Dachchho = dakshah, iii. 30.  
 Daṭṭham = dasṭam *or* drisṭam,  
 iv. 12.  
 Davaggí = dāvágniḥ, i. 10.  
 Dasamuho = daśamukhah, ii. 45.  
 Dasaraho = dasarathah, ii. 45.  
 Dasavalo = daśabalah, ii. 45.  
 Daha = daśa, ii. 44.  
 Dahamuho = daśamukhah, ii. 45.  
 Daharaho = daśarathah, ii. 45.  
 Dahavalo = daśabalah, ii. 45.  
 Dahim = dadhi, v. 25, 30.  
 Daske = dakshah, xi. 8 (*Mág.*)  
 Dáúna = datwá, iv. 23.  
 Dádímam = dádímam, ii. 23.  
 Dádhá = danshtrá, iv. 33.

Dátúnam = datwá, x. 13 (*Paiś.*).  
 Dálimam = dádímam, ii. 23.  
 Dávaggi = dāvágniḥ, i. 10.  
 Dáham = dásyámi, vii. 16.  
 Diaro = devarah, i. 34.  
 Diaho = divasah, ii. 2, 46.  
 Diggham = dírgham, iii. 58.  
 Diṭṭhí = drisṭih, i. 28. iii. 10,  
 50, 51.  
 Dinnam = dattam, viii. 62.  
 Disá = diś, iv. 11.  
 Díham = dírgham, iii. 58.  
 Duallam, duúlam = dukúlam, i. 25.  
 Duíam = dwitíyam, i. 18.  
 Dukkho = dukkhitah, iii. 58.  
 Duyyane = durjanah, xi. 7 (*Mág.*)  
 Duve = dwau, vi. 57.  
 Duvvário = dauvárikah, i. 44.  
 Duháiam, duháijjai = dwidhákri-  
 tam, dwidhákriyate, i. 16.  
 Duhio = dukkhitah, iii. 58.  
 Dúmaï = dunoti, viii. 8.  
 De = te (tava), twayá vi. 32. =  
 dá, xii. 14 (*Śaur.*)  
 Dearo = devarah, i. 34.  
 Devatthuí, devathuí, = devastutih,  
 iii. 57.  
 Devvam = daivam, i. 37. iii. 58.  
 Dehi = dehi, vi. 64.  
 Do, doni = dwau, vi. 57.  
 Doṇham = dwayoh, vi. 59.  
 Doháiam, doháijjai = dwidhákri-  
 tam, dwidhákriyate, i. 16.  
 Dohim, etc. = dwábhyám, etc., vi. 54.  
 Dohalo = dohadam (*neut.*), ii. 12 (*cf.*  
 transl., note).  
 Doho, droho = drohah, iii. 4.



## Dh. ( ध )

- Dhanam = dhanam, iv. 12.  
 Dhanavanto, }  
 Dhanálo, } = dhanaván, iv. 25.  
 Dhammillam } = dhammillah (*masc.*)  
 Dhammellam } i. 12.  
 Dhá = dháv (*dhávu*), viii., 27.  
 Dhía = duhitá (*Sans.* 'dhídá'), iv.  
 33.  
 Dhíram = dhairyam, i. 39. iii. 18, 54.  
 Dhunai = dhúnoti, viii. 56.  
 Dhutto = dhúrtah, iii. 24.  
 Dhurá = dhur, iv. 8.  
 Dhuvvai, }  
 Dhunijjai, } = dhúyate, viii. 57.  
 Dhúdá = duhitá, iv. 33.

## P. ( प )

- Paadam, páadam = prakātam, i. 2.  
 Pakhalo, = prakhalah, ii, 27.  
 Paūam, páuam = prākṛitam, i. 10.  
 Paūtti = pravṛittih, i. 29.  
 Paūmam = padmam, iii. 65.  
 Paūro = paura, i. 42.  
 Paūriso = pauraṣah, i. 42.  
 Paottho = prakoṣṭhah, i. 40.  
 Pachchakkham (*sic. leg.*) = pratyak-  
 sham, iii. 27.  
 Pachchham = pathyam, iii. 27.  
 Pachchhimam = paśchimam, iii. 40.  
 Pajjatto = paryāptah, iii. 1.  
 Pajjunno = pradyumnah, iii. 44.  
 Paṭṭanam = pattanam, iii. 23.  
 Padáá = patáká, ii. 8.  
 Pada = pat (*root*), viii. 51.

- Paḍi = prati, *cf.* ii. 8, note, transl.  
 Paḍinsudam = pratiśrutam, iv. 15.  
 Paḍivaá, pádi- = pratipad, i. 2. iv. 7.  
 Paḍivaddí = pratipattih, ii. 7 (*cf.*  
 transl. note).  
 Paḍisaro = pratisarah, ii. 8.  
 Paḍisiddhí, pádi- = pratisparddhin,  
 i. 2. iii. 37; *cf.* note, p. 108.  
 Paḍhamo = prathamah, ii. 28.  
 Paṇṇaraho = panchadaśah, iii. 44.  
 Paṇṇásá = pancháśat, iii. 44.  
 Paṇhá, -ho = praśnah, iii. 33. iv. 20.  
 Paṇhudam = prasnutam, iii. 33.  
 Pattharo, -tháro = praśtárah, i. 10.  
 Pabhavaï = prabhavati, viii. 3.  
 Pamillai, -ilai = pramílati, viii. 54.  
 Pamho = pakshman, iii. 32.  
 Parahuo = parabhrítah, i. 29.  
 Paribhavaï = paribhavati, viii. 3.  
 Palanghano = pralanghanah, ii. 27.  
 Palittam = pradíptam, ii. 12.  
 Pallattham = paryastam, iii. 21.  
 Pallanam = paryānam, iii. 21.  
 Pavattho = prakoṣṭhah, i. 40.  
 Pavanuddhaam, } = pavanoddhatam,  
 Pavanoddhaam, } iv. 1, *cf.* note transl.  
 Pasuttam, pá- = prasuptam, i. 2.  
 Pasiddhí, pá- = prasiddhah, i. 2.  
 Paharo, pháro = praśárah, i. 10.  
 Paho = pathin, i. 13.  
 Pá, páa = ghrá (*root*), viii. 20.  
 Páavaḍanam = pádapatanam, iv. 1  
 (*cf.* note transl.)  
 Páuam = prākṛitam, i. 10.  
 Páuso = právrish, iv. 11, 18.  
 Pádisiddhí = pratisparddhin, i. 2.  
 iii. 37.

Pánáinto = pránavat, iv. 25.  
 Pániam = páníyam, i. 18.  
 Páráo, párávao = párávatah, iv. 5.  
 Pálei = padyate, viii. 10.  
 Pávadaṇam = pádapatanam, iv. 1.  
 (cf. note transl.)  
 Piá, piaro = pitá, v. 35.  
 Piápiam, piá- = pítápítam, iv. 1 (?)  
 Pikkam = pakwam, i. 3. iii. 3.  
 Piṭṭham = piṣṭham, i. 12.  
 Piva = iva, x. 4. (*Paś.*)  
 Píam, píalam = pítam, -alam, iv. 26.  
 Pínattaṇam, } = pínatá, iv. 22.  
 Pínadá, }  
 Puṭṭham, } = piṣṭham, iv. 20.  
 Puṭṭhí, }  
 Pudo, puḍḍo = putrah, xii. 5 (*Śaur.*)  
 Puppham = pushpam, iii. 35, 51.  
 Purillam = paurastyam, iv. 25, com-  
 ment.; cf. App. B, and transl.  
 Puriso = purushah, i. 23.  
 Pulaai = paśyati, viii. 69; cf. p. 173.  
 Puliśáha = purushasya, xi. 12 (*Mág.*)  
 Puvvanho = púrváhnah, iii. 8.  
 Puso, pusso = pushyah, iii. 58.  
 [Query *púso*; cf. App. D.]  
 Puhaví = prithaví, i. 13, 29.  
 Pekkhaï, pechchhaï = prekshate, v.  
 14, var. lect., cf. xii. 18, and p. 173.  
 Peṭṭham = piṣṭham, i. 12.  
 Peṇḍam, piṇ- = piṇḍam, i. 12.  
 Pemmam = preman, iii. 52. [*Qy.*  
 'pemmo' ? cf. iv. 18, but in *Ratn.*,  
 p. 26, 12, *pemmam.*]  
 Perantam = paryantam, i. 5. iii. 18.

Pokkharo = pushkarah, i. 20. iii. 29.  
 Potthao = pustakam (*neut.*), i. 20.

Ph. ( ष )

Phanso = sparśah, iii. 36. iv. 15.  
 Phaṇaso = panasah, ii. 37.  
 Phandanam = spandanam, iii. 36.  
 Phariso = sparśah, iii. 62.  
 Pharuso = parushah, ii. 36.  
 Phalam = paṭitam (?), viii. 9.  
 Phalihá = parikhá, ii. 30, 36.  
 Phaliho = parighah, ii. 30, 36.  
 Phaliho = sphaṭikah, ii. 4, 22.  
 Phuttai, } = sphuṭati, viii. 53.  
 Phudai }

Bh.<sup>1</sup> ( भ )

Bhaappaí = vṛihaspatih, iv. 30.  
 Bhairavo = bhairavah, i. 36.  
 Bhattam = bhaktam, iii. 1.  
 Bhattáro = bhartá, v. 31, 33.  
 Bhaddam = bhadram, iv. 12.  
 Bhamai = bhramati, viii. 71.  
 Bhamiro = bhramaṇasílah, iv. 24.  
 Bhara = smṛi (*root*), viii. 18; cf. p.  
 167.  
 Bharañijjam, } = bharañiyam, ii. 17.  
 Bharañiam, }  
 Bharaho = bharatah, ii. 9.  
 Bhá = bhí (*root*), viii. 19.  
 Bháaṇam = bhájanam, iv. 4.  
 Bháá, bháaro = bhratá, v. 35.  
 Bháṇam = bhájanam, iv. 4.  
 Bháriá = bháryá, x. 8 (*Paś.*)

<sup>1</sup> For words beginning with *b*, see under *v*.

Bhingáro = bhringárah, i. 28.  
 Bhingo = bhringah, i. 28.  
 Bhiṇḍiválo = bhiṇḍipálah, iii, 46.  
 Bhiṇḍai = bhiṇḍatti, viii. 38.  
 Bhiṇḍiní = viṇḍiní, ii. 38.  
 Bhuttam = bhuktam, iii. 50.  
 Bhumaá (?) = bhúh, iv. 33.  
 Bhe = vah (*yushmákam*), vi. 37.  
 Bhottúna = bhuktwá, viii. 55.

M. ( म )

Maam = mṛitam, i. 27.  
 Mai, mae = mayá, mayi, vi. 46, 52.  
 Maitto, etc. = mat, vi. 48.  
 Maïlam = malinam, iv. 31.  
 Maüdam = mukuṭam, i. 22. ii. 1.  
 Maülam, -lo = mukulam, i. 22. ii. 2.  
 Maúro = mayúrah, i. 8.  
 Maúho = mayúkhah, i. 8.  
 Mao = madah, ii. 2.  
 Mansam = mánsam, iv. 16.  
 Mansú = śmaśru (*neut.*), iv. 15.  
 Maggo = márgah, ii. 2. iii. 50.  
 Machchhiá = makshiká, iii. 30.  
 Majjha = asmad (*base*) [*asmad* declined vi. 40—53.]  
 Majjhanño = madhyáhnah, iii. 7.  
 Majjham = madhyam, iii. 28.  
 Maḍe = mṛitah, xi. 15. (*Mág.*)  
 Maḍham = maṭhah (*masc.*), ii. 24.  
 Manansiní = manaswiní, i. 2. iv. 15.  
 Mandúro = mandúkah, iv. 33.  
 Mantham = mastam, iv. 15.  
 Mam, mamam = mám, vi. 42.  
 Mara = mṛi (*root*), viii. 12.  
 Marisa = mṛish (*root*), viii. 11.

Mala = mṛid (*root*), viii. 50.  
 Malinam = malinam, iv. 31.  
 Masánam = śmaśanam, iii. 6.  
 Massú = śmaśru (*neut.*) iii. 6; *cf.*  
 iv. 15.  
 Maha, majjha, etc. = mama, vi. 50.  
 Mahaaddham, } = mamárdham, iv.  
 Mahaddham, } 1; *cf.* note transl.  
 Mahuam = madhúkam, i. 24.  
 Mahum = madhu, v. 25—27, 30.  
 Máando = mákandah, iv. 33.  
 Máá = mátá, v. 32.  
 Máuo = mátrikah, i. 29.  
 Máindo = chútah (mákandah), iv. 33.  
 Mánansiní = manaswiní, i. 2. iv. 15.  
 Mánuso = mánushah, ii. 42.  
 Málá = málá, v. 19—24. vi. 60.  
 Máláillo = máláván, iv. 25.  
 Másam = mánsam, iv. 16.  
 Mianko = mṛigánkah, i. 28.  
 Mio = mitrah, iii. 58.  
 Michchhá = mithyá, iii. 27.  
 Mitto = mitrah, iii. 58.  
 Milánam = mlánam, iii. 62.  
 Miva = iva, ix. 16.  
 Muingo = mṛidangah, i. 3.  
 Mukkham = mushkah (*masc.*) iii. 29.  
 Muggaro = mudgarah, iii. 1.  
 Muggo = mudgah, iii. 1.  
 Muchchhá = múrchhá, iii. 51.  
 Munjáano = maunjáyanah, i. 44.  
 Muṇa = jná (*root*), viii. 23.  
 Muṇálo = mṛinálah, i. 29.  
 Mutti = múrttih, iii. 24.  
 Muddho = mugdhah, iii. 1.  
 Muham = mukham, ii. 27.  
 Muhalo = mukharah, ii. 30.

Múdhattanam = múlhatwam, iv. 22.  
 Múdhadá = múdhatá, iv. 22.  
 Mehalá = mekhalá, ii. 27.  
 Meho = meghe, ii. 27.  
 Mekho = meghe, x. 3. (*Paś.*)  
 Mottá = muktá, i. 20.  
 Moro = mayúrah, i. 8.  
 Moho = mayúkhah, i. 8.  
 Mmiva = iva, ix. 16.  
 Mhi, mho, mhu, mha = asmi, smah,  
 vii. 7.

R. ( र )

Raanam = ratnam, iii. 60,  
 Raadam = rajatam, ii. 2, 7.  
 Rachchhá = rathyá, iii. 27.  
 Raṇnam<sup>1</sup> = aranyam, i. 4.  
 Raṇno, -ṇná = rájnah, -ná, v. 38, 42.  
 Rattam (?) = raktam, viii. 62.  
 Rattí = rátrih, iii. 58.  
 Ramañijjam, } = ramañiyam, ii. 17.  
 Ramañiam, }  
 Ramijjāi, } = ramyate, viii. 58.  
 Rammai, }  
 Rasí, rassi = raśmih, iii. 2, 58.  
 Raaulam, raulam = rájakulam, iv. 1.  
 Ráá = rájá, v. 36 (*declined* v. 36—  
 44).  
 Ráino, -ná = rájnah, -ná, v. 38, 43.  
 Ráí = rátrih, iii. 58.  
 Ráchi = rájan, x. 12 (*Paś.*).  
 Rásaho = rásabhah, ii. 27.  
 Ráhá = rádhá, ii. 27.

Ricchho = rikshah, i. 30. iii. 30.  
 Rinam = rinam, i. 30.  
 Riddho = riddhah, i. 30.  
 Rukkho = vrikshah, i. 32. iii. 31.  
 Ruṇnam = ruditam, viii. 62.  
 Ruddo, rudro, = rudrah, iii. 4.  
 Rundha = rudh (*root*), viii. 49.  
 Ruppam = rukmam, iii. 49.  
 Ruppini = rukmini, iii. 49.  
 Rumbha = rudh (*root*), viii. 49.  
 Ruva = rud (*root*), viii. 42.  
 Rúsai = rushyati, viii. 46.  
 Re, *particle*, ix. 15.  
 Rochchham = rodishyami, vii. 16.  
 Rottúna = ruditwá, viii. 55.  
 Rosáinto = roshaván, iv. 25.

L. ( ल )

Laggai = lagati, viii. 52.  
 Lachchhi = lakshmi, iii. 30.  
 Latthi = yashti, ii. 32 (*cf. note*  
*transl., ii. 31*).  
 Laskaśe = rákshasah, xi. 8. (*Mág.*)  
 Lahuí = laghwí, iii. 65.  
 Láá = rájá, xi. 10. (*Mág.*)  
 Lichchhá = lipsá, iii. 40.  
 Lijjhai = lihyate, viii. 59.  
 Luna = lú (*root*), viii. 56.  
 Luvvai, lunijjai = luyate, viii. 57.  
 Lubhai = mārshṭi (*mriḡ*), viii. 67.  
 Lonam = lavanam, i. 7.  
 Loddhao = lubdhakah, i. 20. iii. 3.

<sup>1</sup> This form continually occurs in the Prákrít songs in the 4th Act of the Vikramorvaśi.

## V. ( व )

- Vaai = śaknoti, viii. 70.  
 Vaanam = vachanam, ii. 2, 42.  
 Vaam = vayam, xii. 25. (*Śaur.*)  
 Vaideso = vaideśah, i. 36.  
 Vaideho = vaidehah, i. 36.  
 Vairam = vairam, i. 36.  
 Vaisampāno = vaiśampāyanah, i. 36.  
 Vaisáho = vaiśákhah, i. 36.  
 Vaísio = vaiśikah, i. 36.  
 Vakkalam = valkalam, iii. 3.  
 Vaggí = vágmí, iii. 2.  
 Vankam = vakram, iv. 15.  
 Vachchāi = vrajati, viii. 47.  
 Vachchharo = vatsarah, iii. 40.  
 Vachchho = vrikshah, i. 32. iii. 31.  
 (*declined* v. 1—13, 27. vi. 63).  
 Vachchho = { vatsah, iii. 40.  
 { vakshas, iii. 30. iv. 18.  
 Vajjai = trasati, viii. 66.  
 Vajjhao = váhyakah, iii. 28.  
 Vanchanám = vanchanáyam, iv. 14.  
 Vadisam = vadiśam, ii. 23.  
 Vaddhāi = vardhate, viii. 44.  
 Vanam = vanam, iv. 12.  
 Vanno = varnah, iv. 15.  
 Vanhí = vahnih, iii. 33.  
 Vattamānam = vartamānam, iii. 24.  
 Vattá = várttá, iii. 24.  
 Vattiá = vartiká, iii. 24.  
 Vaddho = vridhdah, i. 27.  
 Vandam = vṛindam, iv. 27.  
 Vappho = váshpah (ushman) iii. 38.  
 Vanchanám = vanchanáyam (?), iv. 14.  
 Vammaho = manmathah, ii. 39. iii. 43  
 Vammo = varma, iv. 18.  
 Vamhanja = brahmanyah, xii. 7 (*Śaur.*)  
 Vamhaño = bráhmaṇah, iii. 8 (*cf.* vi. 64)  
 Vamhá, vamháno = brahmá, v. 47.  
 Varai = vṛinoti, viii. 12.  
 Valahí = vadabhih, ii. 23.  
 Valiam = vyalíkam, i. 18.  
 Vale, *particle*, ix. 12.  
 Vasahí = vasatih, ii. 9.  
 Vasaho = vṛishabhah, i. 27. ii. 43.  
 Vahiro = badhirah, ii. 27.  
 Vahumuham, } = vadhúmukham,  
 Vahúmuham, } iv. 1.  
 Vahú = vadhúh, v. 19, 21, 29. vi. 60.  
 Vá, váa = mlai (*root*) viii. 21.  
 Váá = vách, iv. 7.  
 Váavaḍanam, *see* páa-  
 Váú = váyuh (*declined* v. 14—18,  
 27. vi. 60, 61).  
 Váraha = dwádaśa, ii. 14, 44.  
 Vávado (?) = vyáprītah, xii. 4 (*Śaur.*)  
 Váhittam = vyáhrītam, iii. 52.  
 Váho = váshpah, iii. 38, 54.  
 Via = iva, ix. 3, 16. xii. 24.  
 Viaddí = vitardih, iii. 26.  
 Vianá = vedaná, i. 34.  
 Viano = vyajanam (*neut.*), i. 3.  
 Viánam = vitánam, ii. 2.  
 Viárillo, viárullo = vikáravat, iv. 25.  
 Viinho = vitṛishṇah, i. 28.  
 Viudam = vivṛitam, i. 29. ii. 7.  
 Viulam = vipulam, ii. 2.  
 Vinhiam = vṛinhitam, i. 28.  
 Vikkavo = viklavah, iii. 3.  
 Vikkīnai, } = vikrínīte, viii. 31.  
 Vikkei, }  
 Vichchhaddí = vichchhardih, iii. 26.  
 Vijjá = vidyá, iii. 27.  
 Vijjulí, vijjú = vidyut, iv. 26. iv. 9.

Vinēhhuo = vṛīschikah, i. 15, 28. iii. 41.  
 Vinjo = vijnah, xii. 7 (*Śaur.*)  
 Vinjāto = vijnātah, x. 9 (*Paiś.*)  
 Vinjho = vindhyah, iv. 14.  
 Vidavo = viṭapah, ii. 20.  
 Vinṇāṇam = vijnāṇam, iii. 44.  
 Vinhú = vishnuh, i. 12. iii. 33.  
 Vipphariso = visparśah, iii. 51, 62.  
 Vimjho = vindhyah, iv. 14.  
 Vimhao = vismayah, iii. 32.  
 Visai (?) = grasate, viii. 28.  
 Visam = visam, ii. 38.  
 Visí = vṛishí, i. 28.  
 Visúra = khid (*root*), viii. 63.  
 Vissáso = viśwásah, iii. 58.  
 Vihalo = vihwalah, iii. 47.  
 Víriam = víryam, iii. 20.  
 Vísattho = viśwastah, i. 17.  
 Vísambho = viśrambhah, i. 17.  
 Vísáso = viśwásah, iii. 58.  
 Víha = nibhí (*root*), viii. 19.  
 Vujjhai = budhyate, viii. 48.  
 Vuttai (?) = majjati, viii. 68.  
 Vuttanto = vṛittántah, i. 29.  
 Vundávanam = vṛindávanam, i. 29.  
 Veā = eva, ix. 3.  
 Veāná = vedaná, i. 34; *cf.* iv. 1.  
 Vechchham = vetsyámi, vii. 16.  
 Vejjam = vaidyam, iii. 27.  
 Vediso = vetasah, i. 3. ii. 8.  
 Veddhai = veshtate, viii. 40.  
 Venhú = vishnuh, i. 12.  
 Vettúna = veditwá, viii. 55.  
 Vebbhālo = vihwalah, iii. 47.  
 Veluriam = vaidúryam, iv. 33.

Vellí = vallih, i. 5.

Vo = vah, vi. 29, 37.

Vochchham = vakshyámi, vii. 16.

Voram = badaram, i. 6.

Vrandam = vṛindam, iv. 27; *cf.* iii. 4.

### Ś. ( ऋ )

Śahidāni = sodhwá, xi. 16 (*Mág.*).

Śiálá, etc. = śṛigálah, xi. 17 (*Mág.*)

### S. ( ष )

Saadhho = śakatah, ii. 21.

Saahuttam = śatakṛitwas, iv. 25 (*cf.*  
App. B.)

Saá, saī = sadá, i. 11.

Saīram = swairam, i. 36.

Samvattaō = samvartakah, iii. 24.

Samvudam = samvṛitam, i. 29.

Samvudí = samvṛitih, ii. 7.

Samvellaī = samveshtate, viii. 41.

Sankanto = sankrántah, iii. 56.

Sanká = śanká, iv. 17.

Sakka = śak (*root*), viii. 52.

Sakko = śakrah, iii. 3.

Sachávam = sachápam, ii. 2.

Sajjo = shadjah, iii. 1.

Sanjado = samyatah, ii. 7.

Sanjādo = samyátah, ii. 7.

Sadhá = saṭá, ii. 21.

Sada = śad (*root*) viii. 51.

Saneho = snehah, iii. 64.

Sanṭhavam, } = sansthápitam, i. 10.  
 Sanṭháviam, }

Sanḍho = shandḥah, ii, 43.

Sanṇá<sup>1</sup> = sanjñá, iii. 55.

<sup>1</sup> *Vinṇattī* = *vijnaptih* would be a better example; *cf.* note, transl.

- Saṅgam = ślakshnam, iii. 33.  
 Saddaha = śrat + dhá (*root*), viii. 33.  
 Saddálo = śabdaván, iv. 25.  
 Sanánam = snánam, x. 7. (*Paiś.*)  
 Sappham = śashpam, iii. 35.  
 Sabharí = śapharí, ii. 26.  
 Sabhalam = saphalam, ii. 26.  
 Samattho = samastah, iii. 12.  
 Samiddhí = samṛiddhih, i. 2.  
 Sampattí = sampattih, iv. 17.  
 Sampadi = samprati, ii. 7.  
 Sambhava = sam + bhú (*root*), viii. 3  
 Sammadḍo = sammardah, iii. 26.  
 Sara = sṛi (*root*), viii. 12.  
 Sarado = śarad, iv. 10, 18.  
 Sararuham, }  
 Saroruham, } = saroruham, iv. i.  
 Sariá = sarit, iv. 7.  
 Sarichchham = sadriksham, i. 2.  
 iii. 30. (*cf.* i. 31).  
 Sariso = sadriśah, i. 31.  
 Saro = saras, iv. 6, 18.  
 Saláhá = ślághá, iii. 63.  
 Savaho = śapathah, ii. 15, 27.  
 Savomuo, -múo = (?), iv. 1 (*cf.* note  
 transl.)  
 Savvajjo = sarvajnah, iii. 5.  
 Savvanjo = sarvajnah, x. 9. (*Paiś.*)  
 Savvanño = sarvajnah, xii. 8 (*Śaur.*)  
 Savvattha, etc. = sarvasmin, vi. 2.  
 Sahamáná, -ní = sahamáná, v. 24  
 (for this Sút., *cf.* note transl.)  
 Sahassahuttam = sahasrakritwas, iv.  
 25 (*cf.* App. B.)  
 Sahá = sabhá, ii. 27.  
 Sáaro = ságarah, ii. 2.  
 Sámiddhí = samṛiddhih, i. 2.  
 Sárango = sárngah, iii. 60.  
 Sárichchham = sadriksham, i. 2.  
 Sávo = sápah, ii. 15.  
 Si = asi, vii. 6.  
 Siálo = śrigálah, i. 28.  
 Siásiam = sitásitam, iv. 1.  
 Singáro = śringárah, i. 28.  
 Sitṭhí = sṛisṭih, i. 28.  
 Sidhilo = śithilah, ii. 28.  
 Siṇiddho = snigdhaḥ, iii. 1.  
 Sinho = śísnaḥ, iii. 33.  
 Sitthao = sikthakam (*neut.*), iii. 1.  
 Sindúram = sindúram, i. 12.  
 Sindhavam = saindhavam, i. 38.  
 Sibhá = śiphá, ii. 26.  
 Sim = teshám, tásám, vi. 12.  
 Siram = śiras, iv, 19.  
 Siraveaná, siro- = śirovedaná, iv. 1.  
 Sirí = śrí, iii. 62.  
 Siliṭṭham = ślisṭam, iii. 60.  
 Sivino = swapnah, i. 3. iii. 62.  
 Siásiam = sitásitam, iv. 1.  
 Síbharo = śíkarah, ii. 5.  
 Sího = sinho, i. 17.  
 Suidí = sukṛitih, ii. 7.  
 Suuriso = supurushah, ii. 2.  
 Sujjo = súryah, iii. 19.  
 Suna = śru (*root*), viii. 56.  
 Suṇḍo = śaundah, i. 44.  
 Sunderam = saundaryam, i. 5, 44. iii. 18.  
 Sutto = suptah, iii. 1. vii. 6.  
 Supa (?) = mṛij (*root*), viii. 67.  
 Suppanahá, -í = súrpanakhá, v. 24.  
 Sumara = smṛi (*root*), viii. 18. xii. 17  
 Suvvai = śrúyate, viii. 57; *cf.* vii. 9.  
 Sú, *particle*, ix. 14.  
 Súi = súchí, ii. 2.

Súro = sūryah, iii. 19.  
 Súsai = śushyati, viii. 46.  
 Se = tasya, tasyáh, vi. 11.  
 Sechham = śaityam, i. 35.  
 Sejjá = śayyá, i. 5. iii. 17.  
 Sendúram = sindúram, i. 12.  
 Sebháliá = śepháliká, ii. 26.  
 Sevá, sevvá = sevá, iii. 58.  
 Selo = śailah, i. 35.  
 So = sah, vi. 22.  
 Soamallam = saukumáryam, i. 22.  
 iii. 21.  
 Souṇa = śrutwá, iv. 23.  
 Sochchham = śroshyámi, vii. 16.  
 Sonhá = snushá, ii. 47.  
 Sottam = srotam, iii. 52.  
 Somálo = sukumárah, ii. 30 (*cf.* note  
 transl., and Errata p. xxxii.)  
 Sommo = saumyah, iii. 2.  
 Soriam = śauryam, iii. 20.  
 Sossam = śushma, iii. 2. (*cf.* iii. 32?)

### H. ( ह )

Hanso = hraswah, iv. 15.  
 Hake, hage = aham, xi. 9 (*Mág.*)  
 Hadakke = hridayam, xi. 6 (*Mág.*)  
 Hanumanto, } = hanumán, iv. 25.  
 Hanumá, }  
 Hattho = hastah, iii. 12, 50.  
 Hado = hatah, ii. 7.  
 Ham = aham (*asmad* decl. vi. 40—53.)  
 Hammai = hanti, viii. 45.  
 Harisa = hrish (*root*), viii. 11.  
 Hariso = harshah, iii. 62.

Haladdá, } = haridrá, i. 13. v. 24.  
 Haladdí, } (*on the latter Sút. cf. note*  
 transl.)  
 Halio = hálikah, i. 10.  
 Havim = havis, v. 25 (*cf.* iv. 6).  
 Haśidu, -di, -de, -da = hasitah, xi.  
 11 (*Mág.*).  
 Hasai, hasantí = hasantí, vii. 11.  
 Hasanto = hasan, vii. 10.  
 Hasiro = hasanaśilah, iv. 24.  
 Hassai, } = hasyate, vii. 9. viii. 58.  
 Hasijjai, }  
 Hálio = hálikah, i. 10.  
 Hiaam = hridayam, i. 28.  
 Hitaakam = hridayam, x. 14 (*Paś.*)  
 Hittham = trastam, viii. 62 (*cf.* App.  
 A, 37).<sup>1</sup>  
 Hirí = hríh, iii. 62.  
 Hire, *particle*, ix. 15.  
 Hiraï = hriyate, viii. 60.  
 Huam (húam?) = bhútam, viii. 2.  
 Huna = hu (*root*), viii. 56, 57.  
 Huva = bhú (*root*), viii. 1.  
 Huvvai, hunijjai = húyate, viii. 57.  
 Huvia = abhavat, vii. 23; *cf.* note  
 transl.  
 Huvasu = bhava, ix. 2; *cf.* vii. 18.  
 Ho = bhú (*root*), viii. 1.  
 Hojja, hojjá = bhavati, bhavishyati,  
 etc., vii. 20 (*cf.* note, transl.)  
 Hossam, etc. = bhavishyámi, vii. 14.  
 Hohitthá } = bhavishyámah, vii. 15.  
 Hohissá }  
 Hohía = abhút, vii. 24 (*cf.* note trans.)

<sup>1</sup> Hemachandra gives three forms, *hittham*, *taddham*, and *tattham*.





3



